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CATHOLIC STUDENTS AT STATE UNIVERSITIES.

A Growing Educational Problem.

SOME thirty or forty years ago, when the public schools were beginning to assume the large proportions which they have since attained, the Church in our country found herself confronting a grave danger. With little money, few teachers, and insignificant buildings, she was forced to see her children of school age enter into the public schools, or else to become herself an educational competitor of the State with its unlimited resources. The outlook certainly was gloomy, but when we look back from our vantage-ground of to-day, and consider the immense advance we have made, the future certainly looks calm and peaceful, if it does not actually assume a roseate hue. We have now over a million and a quarter children in our Catholic schools, thousands of devoted, energetic, and competent teachers, and splendid school buildings and equipment.

It is encouraging to perceive that we have set about solving the problem of common-school education for Catholic children, on the right principles and by right methods. And there is little doubt that the intelligence, perseverance, and self-sacrifice shown by priest and layman alike, in the upbuilding of our parochial school system, will continue to be enlisted in the good cause, until the public-school question is finally settled on a right and equitable basis. Public opinion is veering around to our side, and in all probability the day will come, if we hold together, when the religious problem in our common schools will be a thing of the past.

Primary education, then, need scarcely cause us any anxious foreboding. Secondary and higher education, owing to the greater difficulties of securing competent teachers in sufficient number, proper equipment and buildings, still presents considerable difficulties. Moreover, we have much competition to face in this field. Amongst our competitors there is one which has been silently growing up in our midst. This is the state university. The state university took its rise in the land-grant of Congress in 1862, by which public lands were set apart for the founding of state agricultural colleges. These colleges have been founded in ever-increasing numbers, until now they exist in forty-two States of the Union. Some of them still remain only agricultural colleges or experiment stations, while others have grown into splendid universities.

At first little heed was paid by Catholics to these state colleges, as very few of our people patronized them. From time to time, however, reports circulated that Catholic clubs were being established amongst the students in these institutions. This and other indications led to the growing belief that the colonies of Catholic students in these colleges were growing to considerable proportions. Very few, however, realize how great a number of Catholic students are actually in the state institutions to-day. With a view of learning the extent of the evil, the writer has been at considerable pains to gather accurate information on the subject. There are many difficulties, it may be remarked, in the way of doing so.

In the first place, the university authorities, as a rule, refrain from inquiring into the religion of the students. When they do so inquire, the students do not always answer the question. The Young Men's Christian Association, which is generally strongly entrenched at state universities, periodically gathers statistics, but its records also are often incomplete. The figures I have obtained were given by the university authorities in most cases, and I wish to add they were given by them with uniform courtesy and cheerfulness; in some cases, by the Y. M. C. A., and in a few instances by the local Catholic pastors. In some universities, no doubt, the number of Catholics is underestimated. It may be safely said then that the total number given is really under the mark, but for our purposes the figures are sufficiently accurate.

Catholic students registered in the State Universities for the school year 1905—'06:—

University of Alabama,	4	(medical not included)
University of Arizona.	26	(year 1904—'05)
University of Arkansas,	20	
University of California,	250	(and over)
University of Colorado,	50	
Delaware College,	4	
University of Florida,	1	
University of Georgia,	8	
University of Idaho,	5	
University of Illinois,	131	
Indiana University,	32	
State University of Iowa,	152	(year 1904—'05)
University of Kansas,	35	
Agricultural College of Kentucky,	18	
Louisiana State University,	100	(and over)
University of Maine,	20	(year 1904—'05)
Maryland Agricultural College,	9	
University of Michigan,	250	
University of Minnesota,	250	
University of Mississippi,		
University of Missouri,	39	
University of Montana,	40	
University of Nebraska,	54	
Nevada State University,	26	(year '96–'97)
University of New Mexico,	5	
University of North Carolina,	5	
University of North Dakota,	29	(incomplete)
Ohio University,	20	(probably considerably under the mark),
University of Oklahoma,	8	
University of Oregon,	5	(incomplete records)
Pennsylvania State College,	35	
South Carolina College,	3	
University of South Dakota,		(records incomplete)
University of Tennessee,	5	
University of Texas,	37	

University of Utah,		(no religious records kept)
University of Vermont,	14	
University of Virginia,	20	(year 1904—'05)
University of Washington,	20	
West Virginia University	28	(incomplete)
University of Wisconsin,	200	(at least)
University of Wyoming	6	

From the above table we learn that there are some 2,000 Catholic students in the various state universities to-day, many registering forty or fifty, and some running into the hundreds. This large attendance will probably be a surprise to many of us.

Now as to the duty of Catholics to take interest in the welfare of so many bright, cultivated, and promising young men and women, there can scarcely be two opinions. If we build homes for the aged, the poor, the orphan, if we spend millions yearly on hospitals for the care of the body, it is certainly incumbent on us to safeguard the spiritual interests of those on whom the future prosperity of the Church so vitally depends. The Holy See is evidently deeply concerned for the young who are striving after a higher education, else why did it establish the Catholic University at Washington?

Some may think that these young people are sufficiently provided for, by the various parishes which exist at or near the university towns. The pastor is for them as well as for the rest of the congregation, and they have the same opportunity as the rest of approaching the Sacraments and fulfilling their other religious duties. But is not special spiritual care due to the young? If not, why the immense outlay of labor and money which we expend on the Catholic educational institutions of our country? Youth is a time of special needs and dangers; and if the youthful intellect needs the assiduous and constant attention of teachers and college, does not the moral and religious side of youth need similar spiritual care and attention? In fact this objection needs only be raised to be refuted, for our whole elaborate Catholic educational system is based on the principle that the growing period of life needs special spiritual care and protection.

Others may be of the opinion that these Catholic students should be induced to leave the state universities and enter Catholic colleges and universities. If this were possible, it would probably have been done long ago. No doubt something may still be done in this direction. However, if we consider the reasons that brought these students into the state universities, we shall probably conclude that these same reasons will keep many there, no matter what we do to prevent it.

In the first place, these institutions are founded and magnificently equipped by the State, and so the expenses of the student are naturally reduced to a minimum; and the money argument will always be a powerful one. Moreover, these universities have courses which appeal to many. If a young man wishes to learn agriculture, architecture, engineering, law, medicine, mining, sociology, or pharmacy, to take professional courses in chemistry, and pedagogy, how few Catholic colleges and universities will offer him the facilities for doing so! Some of these branches perhaps are not taught at all in our Catholic universities, and none of them are taught in many. Again, these state universities are so numerous and so conveniently located that they naturally absorb a large Catholic student body from their own neighborhood. How long will it be before the Catholics will have forty-two well equipped universities in forty-two different States?

No doubt there are some students at these universities who could and should be in Catholic institutions, for they are taking general courses which could be had just as well, if not better, in any one of a hundred Catholic universities, colleges or convents, and moreover they have the money to pay their way. But here is where the contrariness of human nature comes in. Such students could and should attend Catholic institutions, but they will not.

Incidentally we may remark that this tendency on the part of some parents, to send their children to non-Catholic institutions of higher learning, is no reflection on our Catholic colleges and universities. If with all the combined efforts made by the episcopacy, the priests, the nuns, and the laity, to build up our parochial schools; if with all the money contributed and spent on them, we have been able to gather only a portion of our children into them—some estimates putting it at only one-half of the total

number—need we be surprised that some self-willed persons turn their backs upon our colleges and universities, to patronize other institutions? No, our colleges are doing splendid work, and they are improving just as rapidly in efficiency as our parochial school system, and they have the esteem and confidence of true Catholics who are not blinded by their own self-sufficiency, their love of the world and its material advantages.

The reasons then are many, why Catholic students are found in the halls of our state universities; and while it should be our constant aim to reduce the number to a minimum, it is still not improbable that they will be found there in ever-increasing numbers for years to come.

If this be the conclusion that thoughtful educators arrive at, would it not seem that some systematic steps should be taken on behalf of our unfortunate Catholic students? I say unfortunate, for who that has any practical experience in the educational world, can doubt that a large proportion of such students drift away from the practice of their religion, if they do not give it up altogether? What other significance can the letters of university presidents and registrars have, when they say that in addition to the "members" of the Catholic Church amongst the student body, there are others who are "adherents" of that Church, or "who express a preference for it," or "whose relations are with it?" Does not this seem to imply that some Catholic students have already fallen away from the Church, for they are no longer "members" but only "adherents" of it? I remember once on remarking to a Catholic graduate of one of our state universities, "I fear that the religion of many Catholic students is injured at that university," "Fear it?" he replied emphatically, "I know it."

We cannot then afford to close our eyes either to the gravity of the case, or to our responsibility in the matter. The Church excludes none of her children from her care or love, and least of all the ambitious young man or woman, who, if rightly cherished, will become an ornament to the Church and a leader unto good, in the days to come.

No one should argue that by taking special interest in these students we should seem to be putting the seal of approval on state university education, and so open wide its doors to all Catho-

lics. Certainly, when a pastor establishes special instruction classes for children who attend the public school, he does not thereby sanction public-school education; he is merely doing his best to counteract its evil effects. Again, when a chaplain is appointed to look after the needs of Catholics in public reformatories, in Protestant hospitals, and similar institutions, does that put the approval of the Church on these institutions, and on the manner in which they are conducted? Not necessarily.

The Church in all such cases acts like a good mother. She sees an evil, and if she cannot remove it radically, she strives to the best of her ability to palliate it, to minimize its evil results.

Can any efficient means then be taken in the matter? It scarcely belongs to an unauthorized person to designate or prescribe any definite line of action. No doubt the wisdom of the bishops and pastors of the Church will apply suitable remedies. In some places action has already been taken. A Catholic professor of the University of California, Mr. Martin A. Centner, writes, "Years ago I came to the conclusion that there ought to be some Catholic organization for students in the universities. After several years of work, we have now a Newman Club. We meet twice a month to listen to a paper or lecture by some Catholic priest or layman. On our membership roll we have at present 120, of whom about 70 are women." The zealous pastor of Urbana, the Rev. J. H. Cannon, has organized the Spalding Club amongst the students of the University of Illinois. The University of Minnesota has a Catholic association of 150 members, Pennsylvania has a Catholic club; Michigan formerly had a Foley Guild, which is probably still existing, and no doubt other universities have similar associations.

When once the necessity for action is clearly seen and appreciated, various ways and methods no doubt will be devised. A vigorous and scholarly priest, appointed as chaplain to the students in the large universities, could accomplish untold good. What with a club, and periodical lectures given by himself and others, he could become a power for good, not to the Catholics alone, but to the whole university.

Some might favor the establishment of a university Catholic chapel with resident priest, not probably on the university grounds, but adjacent to them. A priest devoted to the students,

whether in charge of a local congregation or not, could find much work to do. He might organize a committee of students, similar to the Y. M. C. A., which is especially active at all these institutions, to look after new students, secure them Catholic boarding houses, to introduce them to Catholic friends, and he might reserve special pews for the students in his church. Some might advocate the establishment of dormitories for the women students, under the supervision of nuns. Such a home would require but few nuns for its management, as a great part of the housework would willingly be done by the students in part payment of their lodging; and in the larger universities it would certainly be self-supporting. Some might even advocate the establishment of a Catholic college at the university, where lectures on Catholic philosophy, history, and kindred subjects could be given.

Any or all of these methods might be adopted, and a priest of tact and knowledge would soon win his way to the heart of the university. He would be the pride of the Catholic student body, their support and mainstay, and the university authorities would gladly defer to his counsel and advice on all subjects. He would be a welcome and honored guest in all circles.

The university faculties are not hostile to Catholics, and as they nearly all feel the sore need of some religious influence in their work, they would in general gladly welcome the advances of the Church.

These suggestions are not put forward with any intention of criticizing the noble efforts already made by the Catholic body, but rather with the idea of calling attention to a new phase of educational conditions. Nor is it to be expected that State university education will prove a desirable or acceptable substitute for the Simon-pure Catholic education of our own institutions. Far from it. Our Catholic institutions will probably have to continue, as in the past, to supply our Catholic leaders of thought. But without detriment to our own noble institutions of learning, it would seem that energetic and prudent action by Catholics toward relieving the situation, would go far to stop one great source of leakage in the Church of to-day.

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SECRET COMMISSIONS IN TRADE.

IT is well known what a keen interest the high-minded and public-spirited Lord Russell of Killowen took in the question of secret commissions in trade. His wide experience at the Bar and on the Bench in England had convinced him, as he publicly acknowledged when summing up as Judge in the case of Oetzman vs. Long, [1896], that "this business of corrupt bargains was a malignant canker; it was affecting honesty in all or in many details of the relations of life, and was not confined to commercial relations." He spent much time and thought on the question in the last years of his life, and in conjunction with Sir E. Fry he drafted a Bill of which the object was to make criminal all corrupt practices by or with an agent in the exercise of his agency. As Lord Chief Justice of England he introduced his Bill into the House of Lords in 1899 and again in 1900, but he never had the satisfaction of seeing it become law. He concluded the speech by which he introduced the measure in 1899 with the following weighty words:

"I feel strongly on this question, and have been led to detain the House at some length with the hope that your Lordships will share the strong interest I feel. As a question of money, and as affecting trade, it is important; but that is not the only view presented to my mind. It is a practice that tarnishes the character of lawful commerce; it blunts the sense of honesty in the man engaged in it; it is injurious to the honest man trying to conduct his business on high and honorable principles, and has a corrupting and degrading influence in ways that I need not formulate or define. I commend the Bill as an honest attempt to deal with what I conceive to be a great and growing evil." [1]

Sir E. Fry explains the words of Ecclesiasticus 27: 2, concerning "the sin that sticks fast in the midst of selling and buying" as a reference to secret commissions.[2]

The Judge's exegesis may be somewhat too narrow, but in

[1] R. B. O'Brien's *Life of Lord Russell of Killowen*, p. 301.

[2] *The sin that sticks between buying and selling*, by the Right Honorable Sir E. Fry, p. 1.

all probability secret commissions were given and taken in trading communities long before the days of the Preacher.

The London [England] Chamber of Commerce appointed a special Committee to inquire into the matter, and in 1898 this Committee issued a Report which contains a great deal of valuable information of which I have made large use in my paper.

Under No. 5 the Report says: "Your Committee conclude from the evidence before them that secret commissions in various forms are prevalent in almost all trades and professions to a great extent, and that in some trades the practice has increased and is increasing, and they are of opinion that the practice is producing great evil, alike to the morals of the commercial community and to the profits of honest traders."

The Committee expresses its opinion that much good might be done by written papers, or oral addresses, or by public meetings directing attention to the "heinousness of the system of secret commissions and its detrimental effect upon morals and business," p. 6.

Evidently it is a question which concerns the moralist and the priest, as well as the lawyer and the merchant, and no apology is needed for treating the subject in the pages of the ECCLESIASTICAL REVIEW. My instances will be taken from English sources, but I have no doubt that they could be paralleled from across the water.

The fundamental principle which should be kept in mind throughout this discussion is that an agent of whatever kind is bound by the nature of his agreement to act for his principal and not for himself. He is engaged by his principal to buy or sell or do something for him, and he receives compensation from the principal for what he does. He is bound to use ordinary care and diligence in the matter entrusted to him, or at any rate such care and diligence as the circumstances and the nature of the work to be done require. In consideration for this he receives, as we suppose, a reasonable and just salary. Besides his salary he cannot claim any additional payment for what he does.

However, as we have seen, it is a very common practice for agents of all kinds to receive something over and above the salary or wages which their principal pays them. Indeed some

railway porters, hotel waiters, and others, are said not to be paid at all by their employers, but to gain their living from the tips given them by customers. Cases are mentioned where such employees actually pay their employers for their posts. There can be no moral difficulty about such arrangements, unless they involve hardship or extortion, which need not necessarily be present. The tips are freely given, as is here supposed, and they are reckoned on by employers and employed alike. Such practices may be objectionable, but in themselves they are not morally wrong.

Somewhat different from these are cases in which the giving and taking of commissions are not equally reckoned on by the parties concerned. As an example I will take the case of the *Great Western Insurance Company vs. Cunliffe* [1874] from the Report of the London Chamber of Commerce, p. 17. In this case the plaintiffs, a marine insurance company in New York, appointed the defendants their agents for settling claims and effecting re-insurances. There was a fixed percentage payable for settling claims, but no remuneration for re-insuring. The agents were allowed by the underwriters, in accordance with custom, 5 per cent. on each re-insurance, and on the general balance of the year's accounts 12 per cent. on the year's profits, if there were any. The agents, in their accounts sent to the company, mentioned the 5 per cent. commission, but not the 12 per cent. on the year's profits. When the company became aware of this they claimed an account of sums received in respect of such 12 per cent. commission. The action was successful in the first instance, but was defeated on appeal. In the Court of Appeal, Lord Justice James said:

"Whether you call him a broker or not, the person who is the agent for the merchant or anybody else, by a well-established practice obtains the insurances, and receives a discount of 5 per cent. which he puts into his own pocket. He is paid by the underwriter, instead of by the principal. And then, by a practice quite as well known, recognized by everybody connected with the business, recognized by the Courts of Law of this country, referred to over and over again, there is another thing—there is a gratuity which the broker receives upon the settlement of the accounts, being 12 per cent. upon the

balance, if the balance should happen to be a favorable one; that is, if the underwriter finds it to be a profitable account, he gives 12 per cent. upon it to the broker who brought the business to him. The plaintiffs have never disputed that the defendants were entitled to retain in their pockets the 5 per cent. They say, 'We knew that, but we did not know of the other.' But they never inquired."

In such a case as this of course conscience follows the law; a well-recognized and legitimate custom is the agent's title to keep the commission. Sometimes indeed there is a difficulty in such cases about the existence of a recognized and legitimate custom. This is illustrated by the case of *Hippesley vs. Knee Brothers*, an appeal case decided in the High Court of Justice on October 27, 1904. The appeal was from the decision of the County Court Judge sitting at Bristol. The following is the report of the case from the *Times*, October 28, 1904:—

It appeared that the plaintiff, Mr. Hippesley, a solicitor practising at Bristol, was desirous of selling a portion of his collection of bric-a-brac and also certain pictures which he had bought from Messrs. Frost and Reed, but which, not having been paid for, were still in the possession of that firm. With that object in view the plaintiff interviewed the manager of the defendants' firm, who carry on the business of auctioneers, and as a result of negotiations between the parties it was agreed that the defendant firm should sell the plaintiff's goods on the terms set out in two documents dated July 25, 1903. The terms of the defendants' employment, so far as they are material to this case, were as follows: In order to enable the plaintiff to obtain possession of the pictures purchased from Messrs. Frost and Reed the defendants were to advance to the plaintiff a sum of £200, which sum, with interest at 5 per cent., was to be charged on the goods entrusted to them. The defendants were to sell the goods by auction, and were to be paid commission of 5 per cent. on all lots sold, the *minimum* commission to be £20. The defendants were also to be paid all out-of-pocket expenses in addition, which included "advertisements, printing and posting bills, printing catalogues, posters, time, and postages." The defendants instructed a firm of printers to print the posters and catalogues. The printers did the work, and in their ledger debited the account of the defendants with the sum of £13 9s., being the price which they would have charged to any ordinary customer, but,

on payment, they allowed to the defendants, because they were auctioneers, the trade discount of 10 per cent., which they would not allow to any ordinary customers. The defendants in the account sent to the plaintiff charged him with the full amount of £13 9s., and did not make any rebate in respect of the trade discount allowed to them. In the same manner the defendants received a discount of £1 8s. 7d. on the newspaper advertising account, but charged the plaintiff with the full amount of the account. The sale of the plaintiff's goods took place in September, 1903. The plaintiff, being dissatisfied with the result of the sale, brought this action in the County Court, claiming from the defendants £1 6s. 8d., the discount the defendants had received from the printers, on the ground that that sum was a secret commission which had been received by the defendants whilst acting as agents for the plaintiff, and £1 8s. 7d., the discount received by the defendants on the advertising account, on the ground that the defendants had expressly agreed with the plaintiff to allow him that rebate on the account. He further claimed that, inasmuch as the defendants, whilst acting as agents for him, had received a secret commission, he was entitled to the return of the £20 commission paid by him to the defendants. The defendants called evidence to prove, and did prove to the satisfaction of the learned Judge, that there was a long-established usage or practice amongst auctioneers to act as the defendants had acted with regard to the discounts on the accounts, and that it was the usual practice for the printers to deal with the auctioneers as principals, and to allow them as trade customers the trade discount off the retail price, the whole of the retail price being charged by the auctioneers against the vendors. It was admitted that no mention of the discount was made by the defendants to the plaintiff; and the plaintiff swore that he did not know of any usage or practice under which the defendants might claim such discount, though he admitted that he knew there was such a practice with regard to the bills sent in by newspapers for advertising. The County Court Judge was of opinion that the defendants had acted honestly, and that, inasmuch as they took no secret commission from any person with whom they were negotiating a contract to be made between that person and the plaintiff, and inasmuch as the plaintiff was not in fact damnified, the plaintiff's claim failed, and that he was not entitled to recover from the defendants the amount of the trade discount allowed to the defendants, nor the amount of the commission earned by the defendants on the sale of the plaintiff's goods.

The Court of Appeal set aside the decision of the County Court Judge, and after delivering judgment the Lord Chief Justice said:

He must say that he thought that the law which had been applied in the cases referred to should be applied in all cases where an agent employed to do certain work received a secret commission in relation to the performance of his duty to his employer from any one other than his employer. He only wished to add that he thought it was highly probable that there did prevail, unfortunately, in commercial circles in which perfectly honorable men played a perfectly honorable part, a most extraordinary laxity in the view which was placed on these proceedings. If a principal employed an agent for a given remuneration to do work for him, and employed him upon those terms, that agent was not allowed to make secret profit for himself out of that transaction. The sooner that was recognized, and the sooner that these secret commissions were made to be disapproved of by men in an honorable profession, the better it would be for trade and commerce in all its branches. He said that not because for one moment he thought that these gentlemen were acting otherwise than in what they believed to be in accordance with their rights, but the argument of Mr. Duke had led the Court—indeed, it had invited them—to say that the Court should allow those commissions to these gentlemen as against their principal because the principal knew, or ought to have known, that something of the kind was going on. Of course, if it was brought to the knowledge of the principal that such things were being paid, it ceased to be secret, and then, of course, the question did not arise; but when there was no knowledge, the agent ought to account, and it was only honest that he should carry on his business on the principle that he should account. The two authorities Mr. Duke cited were authorities in which it was perfectly obvious that the employer knew that the agent was being remunerated by third parties; therefore they in no way affected the principle which he had endeavored to lay down. For the reasons which he had stated the appellant was entitled to judgment for the two sums which the respondents had received by way of discount, but was not entitled to recover the commission which he had paid to them.

In this case, I think law is somewhat stricter than conscience need be. The principal had his work done for him by the agent

according to the contract, and on the usual trade terms; the commission was not intended for the principal, but was allowed to the auctioneer as such, by what seems to be a particular or local custom, much in the same way as booksellers deal with each other on more favorable terms than they grant to the outside public. There is no hint that the interests of the principal suffered in consequence of the agent receiving the commission from those whom he employed. In such circumstances there seems no reason why, as a matter of conscience and before the sentence of a competent authority, the commission received by the agent should be handed over to the principal. In conscience such a transaction may be looked upon as similar to the Christmas boxes which are given to postmen, or the little presents which are made to servants and others by tradesmen with whom they habitually deal. Unless debarred by special agreement or command, the agent will be safe in conscience if he retain such presents.

The line between these and a large class of more or less objectionable practices is not easy to draw. The difficulty is touched upon by the Report of a strong committee of business men appointed to consider the question on behalf of the Rochester [England] Diocesan Conference of the Church of England, 1903:

"The Committee is convinced [we read in the Report, p. 2] that what modern times and modern ways most require, in order to make the nation clean and true, is faithfulness in Christian people to Christian duty and to Christian ideals. At the same time it is not infrequently difficult to discover which *is* the path of duty. The Committee had before them two clergymen of experience with the view of obtaining in confidence an account of their methods of dealing with cases of conscience in matters of Commercial Morality. The answers to a series of questions which the Committee put, showed a considerable difference of opinion; and it was abundantly manifest that there is a need for some guidance in the application of moral principles to individual cases of difficulty."

As a type of the cases which I am here considering I select the following from the Report of the London Chamber of Commerce, p. 10.

"A representative of a lubricating oil firm sent a copy of a letter

which he had received from an engine driver: 'Sir, having used your cylinder oil for going on eight years, I now take the liberty of asking you if you cannot allow me and my mate something for using the same. A gentleman came to our mill and asked me whose cylinder oil we were using, and how much a cask you were allowing me. I told him we were using your oil. He asked me if I would give their oil a trial and he would allow me a good discount. I said it was no use of him bothering as we were quite satisfied with what we were using at the present time. Hoping you will oblige us by return of post. I remain, etc.' ''

If the oil of the rival firm in this case was equally cheap and equally good, so that the employer would suffer no damage by its use, there would seem to be no injustice done if the driver gave it a trial in consideration of the discount promised him. The rival firm must be supposed to be ready to share part of their profits with those who use their oil, and this they have a right to do. No injustice is done by leaving the firm with which business has been done for eight years, though naturally such conduct is resented by tradesmen. It cannot be denied, however, that there is danger in such practices. If the engine driver receives a commission on the oil he uses, he is exposed to great temptation to waste it, so as to increase his earnings; if he finds that in course of time an inferior article is supplied, or if the invoice shows a greater quantity than he actually took, he is hardly in a position to defend the interests of his employer. In the great majority of cases he would hold his tongue, pocket his discount, and fail in his duty to his master. On this ground Sir E. Fry absolutely condemns such transactions.

"Another, and less genuine line of defence, [he says][3] is the assertion that the gift is not made with any intention to bias the recipient, or that the recipient is not biased by it, and does his duty to his master in spite of it. This ignores the real point of the matter. To say whether a bribe has or has not operated on the mind of the recipient is a metaphysical inquiry which it is difficult for the man himself, and often impossible for others, to answer; to say what is the tendency of a bribe is a matter of no difficulty; and in all transactions of this sort, often obscured and embarrassed by the complications of

[3] *The sin that sticks*, p. 7.

modern commercial life, the true inquiry is, has the payment (made under whatever name it may be, of gratuity, of Christmas box, of discount, of percentage, of capitation fee), has it a tendency to blind the eyes of the receiver, to make him less vigilant for his master than he ought to be—to look with more favor on the giver than on others who are not givers of like gifts? If this tendency be found to exist, the transaction is to be condemned—however innocent may have been the intentions of the donor, however untainted may have remained the mind of the recipient."

This is indeed the legal attitude toward such transactions, especially if a positive law already exists which forbids them on account of the presumption of fraud. But the moralist must not confound things so different as the tendency to produce evil and evil itself, especially as the strength of the tendency may vary almost indefinitely according to character and other circumstances. However, if this be allowed for, the moralist's attitude toward such transactions will not differ widely from the lawyer's, for he will recognize them as full of danger, and to be avoided by all who wish to escape the snares of sin. The confessor then will dissuade his penitents from such transactions in the future, but, unless it is clear that injustice has been done by them in the past, he will abstain from imposing any obligation to make restitution to the employer.

The agent must not buy or sell for himself what he has been engaged to buy or sell for his principal, without that principal's knowledge and consent. Law and conscience are here almost at one. The doctrine may be illustrated from the Report of the London Chamber of Commerce, p. 13.

"The leading case which illustrates the rule forbidding an agent for sale to purchase for himself, or an agent for purchase to sell his own property to his principal without full disclosure, is *Brookman vs. Rothschild* [1829]. There the plaintiff employed the defendant to buy and sell foreign securities, and directed him to sell 20,000 French Rentes. The defendant, without the plaintiff's knowledge, purchased these for himself and his partners, but gave the plaintiff the market price. The defendant then pretended to purchase Prussian bonds for the plaintiff, but in fact the purchase was of the defendant's own bonds, remaining in the hands of the defendant and his partners, the

plaintiff being debited with the market price and commission. Other similar transactions took place between the parties, and finally accounts were balanced, and the plaintiff paid the balance which appeared to be due from him. Four years afterwards the plaintiff, having discovered the nature of the transactions, applied to the court to have them set aside and his money returned, and was successful."

As a general rule, at any rate, conscience should here follow law. Exceptions might be permitted where extraordinary diligence has been used by the agent to sell or buy in a better market; but even here, on account of the danger, and because the agent's judgment can hardly be unbiased when his own advantage is in question, and he is not usually prepared to take both sides of the risk, the practice should be condemned.

There are many cases where the only course open to an honest man is, at whatever cost, to take his stand on the eternal and immutable principles of justice. In spite of the commercial corruption of our time, in such cases honesty is still the best policy. Certainly this must be the maxim to be followed in cases like that mentioned by Lord Russell in the speech by which he introduced his Bill dealing with secret commissions into the House of Lords on April 20, 1899. Lord Russell said:—

"One of the most painful experiences which I have had professionally was at the Leeds Assizes, where I had to defend an old man who had been in business for something like fifty years. He was a member of the local Corporation. His son was succeeding him in business. He was charged at the Assize Court with having entered into a conspiracy with Lord Masham's foreman dyer to defraud Lord Masham, who is the head of a silk manufactory in Bradford, by invoicing goods which were never delivered, by invoicing inferior goods and charging the price of higher-class goods, and, occasionally, when they sent the best goods, by charging an excessive price for them. When I saw my client and his solicitor, I said, 'If the evidence as on the depositions comes out, the case is hopeless. How could a man holding a respectable position, and so long before the public, be a party to such transactions?' His explanation was a very pathetic one. He said he could not help it; that he was driven to it. It began first with small commissions, but gradually the screw was turned on, and his trade profit would have disappeared altogether

if he had not fallen in with the arrangement. I asked him if he could not have gone to Lord Masham and told him. He said he could, but the result would have been that the foreman would have been dismissed, and another man put in his place; and if he had not made an arrangement with the new foreman, that man, when a vat containing perhaps £220 or £300 worth of stuff was in the process of dyeing, would have put some noxious stuff into the vat, and would have said to Lord Masham, 'See the kind of drugs you are using. You will have to change your drug merchant.' I do not believe that is at all an isolated case."[4]

The hardship endured or at any rate feared by the conscientious agent in such cases might often be mitigated or removed if only the principal would condescend to take a little trouble in his own interests and for the sake of justice. In proof of this an example taken from the Rev. J. Carter's *Commercial Morality* may serve as a conclusion to this paper:—

"A short time ago, a friend of mine, a veterinary surgeon, was requested by a coachman to put down half a dozen more horse-balls to his master; but he did not want any sent in, adding, 'Don't forget it is near Christmas!' The inference was clear. The balls were to be charged, and the money given to him. My friend consulted me about it, saying, 'If I do not do it that beggar will get me out there somehow, either by complaining of the way I treat the horses or by some other cause!' I replied, 'It is your business to go to his master and report the matter to him.' Now, this veterinary was a young man who had just purchased a practice in our town, and had fairly high ideals of justice and truth; but he was a Scotchman, and before all things he meant to get on. He took my advice, went to the gentleman, and told him. The gentleman was much annoyed at being bothered over such a matter. The coachman still holds his place, and my friend has ever since had the greatest difficulty in keeping the gentleman's custom. Now, when he hears me talking about what I think is right, he sits smiling, and concludes by saying, 'Yes, you're right, but it doesn't pay.'"[5]

[4] R. B. O'Brien's *Life of Lord Russell of Killowen*, p. 300.
[5] P. 25.

T. SLATER, S.J.

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BISHOP STENSEN, ANATOMIST AND GEOLOGIST.

LAST year, in a sketch of the life of Father Athanasius Kircher, a distinguished Jesuit scientist, mathematician, and Orientalist,[1] I called attention to the fact that, at the very time when Galileo was tried and condemned at Rome, because of his abuse of Scripture for the demonstration of scientific theses, a condemnation which has been often since proclaimed to be due to the Church's intolerant opposition to science, the ecclesiastical authorities at Rome invited Father Kircher, who was at that time teaching mathematics in Germany, to come to Rome, and during the next half century encouraged him in every way in the cultivation of all the physical sciences of the times. It was to Popes and Cardinals, as well as to influential members of his own order of the Jesuits, that Father Kircher owed his opportunities for the foundation of a complete and magnificent museum, illustrating many phases of natural science—the first of its kind in the world, and which yet continues to be one of the noteworthy collections.

During the decade in which the condemnation of Galileo and the invitation of Father Kircher to Rome took place, there was born, at Copenhagen, a man whose career of distinction in science was to prove even more effectively than that of Kircher, if possible, that there was no opposition in ecclesiastical circles in Italy, during this century, to the development of natural science even in departments with regard to which the Church has, over and over again, been said to be especially intolerant. This scientist was Nicholas Stensen, the discoverer of the duct of the parotid gland, which conducts saliva into the mouth, and the founder, in the truest sense of the word, of the modern science of geology. Stensen's discovery of the duct which has since borne his name, was due to no mere accident; for he was, indeed, one of the greatest anatomists of his time, and one distinguished specially for his powers of original observation in investigation. To have the two distinctions, then, of a leader in anatomy and a founder in geology, stamps him as one of the greatest scientific geniuses of all time, a man not only of a fruitfully inquiring disposition of mind, but with a very definite realization of how important for

[1] ECCLESIASTICAL REVIEW, Vol. XXXI, p. 459.

the cause of scientific truth is the necessity of testing all ideas with regard to things physical, by actual observations of nature and by drawing conclusions which are not wider than the observed facts.

Notwithstanding this characteristically scientific temper of mind, which, according to most modern ideas, at least, would seem to be sure to lead him away from religious truth, Stensen at the very height of his career as a scientist, while studying anatomy and geology in Italy, became a convert from Lutheranism, in which he had been born, to Catholicity, and thereafter made it one of the prime objects of his life to bring as many others as possible of the separated brethren into the fold of the Church. When he accepted the professorship of anatomy at the University of Copenhagen, it was with the definite idea that he might be able to use the influence of his position to make people realize how much of religious truth there was in the old Church, from which they had been separated in the preceding century. After a time, however, his zeal led him to resign his position, and ask to be made a priest, in order that he might be able more effectively to fulfil what he now considered the main purpose of his life, the winning of souls to the Church. As, since his conversion, he had given every evidence of the most sincere piety and humble simplicity, his desires were granted. His book on geology, however, was partly written during the very time when he was preparing for sacred orders, and was warmly welcomed by all his Catholic friends. After spending some time as a missionary, and attracting a great deal of attention by his devout life to the many friends and converts that he succeeded in making, the recently converted Duke of Hanover asked that the zealous Danish convert should be made the Bishop of his capital city. This request was immediately granted, and Stensen spent several years in the hardest missionary labor in his new field. As a matter of fact, his labors proved too much for his rather delicate constitution, and he died at the comparatively early age of 48. The visitor to the University of Copenhagen marvels to find among the portraits of her professors of anatomy one in the robes of a Roman Catholic bishop. This is Stensen. In 1881, when the International Geological Congress met at Bologna it adjourned at the end of the

session to Florence to unveil a bust of Stensen, over his tomb there. Here evidently is a man whose life is well worth studying, because of all that it means for the history of the times.

Nicholas Stensen or, as he is often called, Steno, because this is the Latin form of his name, and Latin was practically exclusively used, during his age, in scientific circles all over Europe, was born January 20, 1638, in Copenhagen. His father died while he was comparatively young, and his mother married again, both her husbands being goldsmiths in high repute for their skill, and both of them in rather well-to-do circumstances. His early education was obtained at Copenhagen, and the results displayed in his attainments show how well it must have been conducted. Later in life he spoke and wrote Latin very fluently and had, besides, a very thorough knowledge of Greek and of Hebrew. Of the modern languages, German, French, Italian, and Low Dutch, he knew very well, mainly from residence in the various countries in which they are spoken. A more unusual attainment at that time, and one showing the ardor of his thirst for knowledge, was an acquaintance with English. In early life he was especially fond of mathematics and, indeed, it was almost by accident that this did not become his chosen field of educational development.

At eighteen he became a student of the University of Copenhagen, and after some preliminary studies in philosophy and philology, devoted himself mainly to medicine. At this time the Danish University was especially distinguished for its work in anatomy. The famous family of Bartholini, who had for several generations been teaching there, had proved a copious source of inspiration for the students in their department, and as a consequence original investigation of a high order, with enthusiasm for the development of anatomical science, had become the rule. The external situation was not favorable to learning, for Denmark was engaged in harassing and costly wars during a considerable portion of the seventeenth century; yet the work accomplished here was, undoubtedly, some of the best in Europe. Young Stensen had the advantage of having Thomas Bartholini as his preceptor, and soon, because of his enthusiasm for science, as friend and father.

Stensen had been at the University scarcely two years when the city of Copenhagen was besieged by the Swedes. Professor Lutz, of the University of St. Louis, who has recently written an article on Stensen, which appeared in the *Medical Library and Historical Journal* for July, 1904, says of this period:—

"A regiment of students numbering two hundred and sixty-six, called 'the black coats' on account of their dark clothes, was formed for the defence of the city; upon its roster we find the name of young Steno. During the day they were at work mending the ramparts, and the nights were spent in repelling the attacks of the enemy. In the course of this long siege, the city was compelled to cope with a more formidable enemy than the Swedes—famine with all its horrors—before relief came in the shape of provisions and reinforcements furnished by the Dutch fleet. Throughout these turbulent days the student soldiers rendered valuable services to their country, and though it be true that 'inter arma silent musae'—'the war gods do not favor the muses'—it appears nevertheless that Steno attended the lectures and dissections which were conducted by the teachers in the intervals when the students were not on duty."

After some three years spent at the University of Copenhagen, Stensen, as was the custom of the times, went to pursue his post-graduate studies in a foreign university. Bartholini furnished him with a letter of recommendation to Professor Blasius, who was teaching anatomy at Amsterdam in Holland. Amsterdam had become famous during the seventeenth century for the very practical character of its anatomical teaching. As the result of the cordial commendation of Bartholini, Stensen became an inmate of the house of Professor Blasius, and was given special opportunities to pursue his anatomical studies for himself. He had been but a short time at the Amsterdam, when he made the discovery to which his name has ever since been attached, that of the duct of the parotid gland. Stensen's discovery was made while he was dissecting the head of a sheep. He found shortly afterwards, however, that the canal could be demonstrated to exist in a dog, though it was not so large a structure. Blasius seems to have been rather annoyed at the fact that a student, just beginning work with him, should make so important a discovery, and wished to claim the honor of it for himself. There is no

doubt, however, now, notwithstanding the discussion over the priority of the discovery which took place at the time, that Stensen was the first to make this important observation.

Not long before, Wharton, an English observer, had demonstrated the existence of a canal leading from the submaxillary gland into the mouth. This might have been expected to lead to the discovery of other glandular ducts, but so far had not. As a matter of fact, the function of the parotid gland was not well understood at this time. During the discussion as to priority of discovery, Steno pointed out one fact which he very properly considers as the most conclusive proof that Blasius did not discover the duct of the gland. He says: "Blasius shows plainly in his treatise *De Medicina Generali* that he has never sought for the duct, for he does not assign to it either the proper point of beginning or ending, and assigns to the parotid gland itself so unworthy a function as that of furnishing warmth to the ear, so that if I were not perfectly sure of having once shown him the duct myself, I should be tempted to say that he had never seen it."

Bartholini settled the controversy, and at the same time removed any discouragement that might have arisen in his young pupil's mind, by writing to him that

> "Your assiduity in investigating the secrets of the human body as well as your fortunate discoveries are highly praised by the learned of your country. The fatherland congratulates itself upon such a citizen, I upon such a pupil, through whose efforts anatomy makes daily progress, and our lymphatic vessels are traced out more and more. You divide honors with Wharton, since you have added to his internal duct an external one, and have thereby discovered the sources of the saliva concerning which many have hitherto dreamed much, but which no one has (permit the expression) pointed out with the finger. Continue, my Steno, to follow the path to immortal glory which true anatomy holds out to you."

Under the stimulus of such encouragement, it is no wonder that Stensen continued his original work with eminent success. He published an extensive article on the glands of the eye and the vessels of the nose.

Bartholini wrote to him again: "Your fame is growing from

day to day, for your pen and your sharp eye know no rest." Later he wrote again: "You may count upon the favor of the king as well as upon the applause of the learned." After three years at the University of Amsterdam, Steno returned to Copenhagen, where he published his *Anatomical Observations Concerning the Muscles and Glands.* It was in this book that he announced his persuasion that the heart was a muscle. As he said himself, "the heart has been considered the seat of natural warmth, the throne of the soul; but if you examine it more closely, it turns out to be nothing but a muscle. The men of the past would not have been so grossly mistaken with regard to it, had they not preferred their imaginary theories to the results of the simple observation of nature." It is easy to understand that this observation created a very great sensation. It had much to do with overthrowing certain theoretic systems of medicine, and nearly a century later the distinguished physiologist, Haller, did not hesitate to proclaim the volume in which it occurs, as a "golden book."

Stensen's studies in anatomy stamp him as an original genius of a high order, and this is all the more remarkable because his career occurs just in those years when there were distinguished discoverers in anatomy in every country in Europe. When Stensen began his work in anatomy, Harvey was still alive. The elder Bartholini, the first who ever established an anatomical museum, was another of his contemporaries. Among the names of distinguished anatomists with whom Stensen was brought intimately in contact, during the course of his studies in Holland, France, and Italy, are those of Swammerdam, Van Horne, and Malpighi. There is no doubt that his intercourse with such men sharpened his own intellectual activity, and increased his enthusiasm for original investigation in contradistinction to the mere accumulation of information.

His contemporaries, indeed, exhausted most of the adjectives of the Latin language in trying to express their appreciation of his acuity of observation. He was spoken of as *oculatissimus*—that is, as being all eyes, *subtilissimus*, *acutissimus*, *sagacissimus* in his knowledge of the human body, and as the most perspicacious anatomist of the time. Leibnitz and Haller were in accord in con-

sidering him one of the greatest of anatomists. In later years this admiration for Stensen's genius has not been less enthusiastically expressed. Haeser, in his history of medicine, the third edition of which appeared at Jena in 1879, says: "Among the greatest anatomists of the seventeenth century belongs Nicholas Steno, the most distinguished pupil of Thomas Bartholini. Steno was rightly considered in his own time as one of the greatest of anatomical discoverers. There is scarcely any part of the human body the knowledge of which was not rendered more complete by his investigations."

The most important discovery made by Stensen was undoubtedly that of the fact that the heart is a muscle. It must not be forgotten that in his time Harvey's discovery of the circulation of the blood was not yet generally accepted; indeed, there were many who considered the theory (as they called it) of the English investigator as one of the passing fads of medicine. Two important discoveries made after Harvey served, however, to establish the theory of the circulation of the blood on a firm basis and to make it a definite medical doctrine. The most important of these was undoubtedly Malpighi's discovery that the capillaries—that is, the minute vessels on the surface of the body and in various organs—served as the direct connexion between the veins and the arteries. This demonstrated just how the blood passed from the arterial to the venous system. Scarcely less important, however, for the confirmation of Harvey's teaching was Stensen's demonstration of the muscular character of the tissue of the heart.

Some of his observations upon muscles are extremely interesting, and, though he made many mistakes in explaining their function, he added not a little to the anatomical and physiological knowledge of the time in their regard. He seems to have been one of the first to recognize the fact that in the higher animals the heart may continue to beat for a considerable time after the animal is apparently dead; and, indeed, that by irritation of the removed heart voluntary contractions may be brought about which will continue spontaneously for some moments.

With regard to the objections made by some, that such studies as these upon muscles could scarcely be expected to produce any

direct result for the treatment of disease, or in the ordinary practice of medicine, Stensen said in reply that it is only on the basis of the anatomical, physiological, and pathological observation that progress in medicine is to be looked for. In spite, then, of the discouragement of the many, who look always for immediate practical results, Stensen continued his investigation, and even proposed to make an extended study of the mechanism of the muscular action.

In the meantime, however, there had gradually been coming into his life another element which was to prove more absorbing than even his zeal for scientific discovery. It is this which constitutes the essential index of the man's character and has been sadly misunderstood by many of his biographers.

Sir Michael Foster, of Cambridge, England, in his Lectures on the History of Physiology, originally delivered as the Lane Lectures at Cooper Medical College, San Francisco, said:—

"While thus engaged, still working at physiology, Stensen turned his versatile mind to other problems as well as to those of comparative anatomy, and especially to those of the infant, indeed hardly as yet born, science of geology. His work *De solido intra solidum* is thought by geologists to be a brilliant effort toward the beginning of their science.

"In 1672 he returned for a while to his native city of Copenhagen, but within two years he was back again at Florence; and then there came to him, while as yet a young man of some thirty-six summers, a sudden and profound change in his life.

"In his early days he had heard much, too much perhaps, of the doctrines of Luther. Probably he had been repelled by the austere devotion which ruled the paternal roof. And, as his answer to Bossuet shows, his university life and studies, his intercourse with the active intellects of many lands, and his passion for inquiry into natural knowledge, had freed him from passive obedience to dogma. He doubtless, as did many others of his time, looked upon himself as one of the enlightened, as one raised above the barren theological questions which were moving the minds of lesser men."

Yet it was out of this sceptical state of mind that life in Italy, and intimate contact with ecclesiastics and religious, so often said to be likely not to have any such effect, brought this acute scien-

tific mind into the Catholic Church. Nor did he become merely a formal adherent, but an ardent believer, and then an enthusiastic proselytizer. One American writer of a history of medicine in his utter failure to comprehend or sympathize with the change that came over Stensen, speaks of him as having become at the end of his life a mere "peripatetic converter of heretics." This phase of Stensen's life has, however, as ample significance as any that preceded it.

Steno's expectations of the Professorship of Anatomy at Copenhagen were disappointed, but the appointment went to Jacobson, whose work indeed is scarcely less distinguished than that of his unsuccessful rival. The next few years Stensen passed in Paris, where he was assiduous in making dissections, and where he attracted much attention; and then, somewhat later, in Italy; in 1665 and 1666 he was in Rome. Thence he went to Florence, in order to perfect himself in Italian. The next few years he spent in this city, having received the appointment of body physician to the Grand Duke, as well as an appointment of visiting physician, as we would call it now, to the Hospital of Santa Maria Nuova.

It was while at Florence that the whole current of Stensen's life was changed by his conversion to Catholicity. His position as physician to the Hospital of Santa Maria Nuova brought him frequently into the apothecary shop attached to the hospital. As a result he came to know very well the religious in charge of the department, Sister Maria Flavia, the daughter of a well-known Tuscan family. At this time she had been for some thirty-five years a nun. Before long she learned that the distinguished young physician, at this time scarcely thirty years of age, who was such a pleasant gentleman in all his ways, was a Lutheran. She began, as she told afterwards, first by prayer, and then by friendly suggestions, to attempt to win him to the Catholic Church. Stensen, who seems already to have been well-disposed toward the Church, and who had always been known for a wonderful purity of heart and simplicity of character, listened very willingly to the naïve words of the old religious, who might very well have been his mother.

Many years later, by the command of her confessor, the good

Sister related the detailed story of his conversion. She began very simply by telling him one day that if he did not accept the true Catholic faith, he would surely go to hell. He listened to this without any impatience, and she said it a number of other times, half jokingly perhaps, but much more than half in earnest. As he listened so kindly, she said to him one day that he must pray every day to God to let him know the truth. This he promised to do and, as she found out from his servant (what is it these nuns do not find out?) he did pray every evening. One day, while he was in the apothecary shop, the Angelus bell rang, and she asked him to say the Angelus. He was perfectly willing to say the first part of the Hail Mary, but he did not want to say the second part, as he did not believe in the invocation of the Blessed Virgin and the saints. Then she asked him to visit the Church of the Blessed Virgin, the Santissima Nunziata, which he did. After this she suggested to him that he should abstain from meat on Fridays and Saturdays, which he promised to do, and which the good nun found out once more from his servant, he actually did do. And then the religious thought it was time to suggest that he should consult a clergyman, and his conversion was not long delayed.

Young Stensen seems to have been the object of solicitude on the part of a number of the good elderly women with whom he was brought in contact. He discussed with Signora Arnolfini the great difficulty that he had in believing the mystery of the Eucharist. Another good woman, the Signora Lavinia Felice, seeing how interested he was in things Catholic, succeeded in bringing him to the notice of a prominent Jesuit in Florence. As his friend, Sister Maria Flavia, had recommended the same Father to him, he followed the advice all the more readily, and it was not long before his last doubts were solved.

(To be concluded.)

JAMES J. WALSH.

New York, N. Y.

THE TRAINING OF SILAS.

XIII.—Burton Assists at an "Auto da Fé."

MEANWHILE the Revising Committee organized by Father Sinclair to superintend the selection of material for the new library had been steadily plodding through the first instalment of twelve hundred books. It was a dreary work, monotonous and thankless. What author cares to see the fruit of his pen run through and through with an electric searchlight? How few could survive the dazzling ordeal. And still it was necessary; truth required it; no writer may wantonly corrupt the mind or the heart of a fellow-being; the interests of the soul are too many and too grave. Nor may any writer vilify God's true Church, scoff at her practices or wound Catholic susceptibilities.

The lesson had not yet gone home to many authors, as the work of the Revising Committee proved. Miss Garvey kept a record and found in the twelve hundred:—

Positively unfit	39
Corrupting in tendency	42
Sneers against the Catholic Church	50
Vilification of her clergy	21
Works on Free Thought	9
Expounding Mormonism	7
False Views on Evolution	12
The Church the Mother of Ignorance	15
Inculcating Christian Science	10
	205
Left to Father Sinclair's decision	70

The seventy awaiting the pastor's judgment were piled up on a separate table. The others were thrown into an obscure corner of the hall where only a glimmering of light could reach them. There they lay, two hundred of them, enemies of men's minds and hearts. All that art could do had been done to hide the tactics of those criminals against human society; but gaudy covers, gilt edges, elaborate illustrations, could not save them from the fate that must inevitably be pronounced against them.

"Our people will hardly realize the great benefits of this work of revision," said Father Sinclair, coolly, when he entered the room

and read the list. "It is a good illustration of the need of a library where we may let our young people go and read without fear of corrupting their minds and hearts. You see now, ladies, what we mean by controlling the reading of the masses. Did they do that kind of work at the Humboldt when you were there, Miss Garvey? Do they do it at the Elzevir?"

"But look at all the books we must send back," interrupted Clare Cayson.

Father Sinclair frowned. "Send back? To continue their corrupting work in the minds of men? How many thousand readers would those two hundred volumes have in the next two or three years? We shall not send them back. They are malefactors; and we shall put them where they will do no harm. They must be destroyed. Ladies, I invite you to an execution in the glebe-yard to-morrow, at three."

The object-lesson was too good to let slip by, and Burton was invited by telephone to call at the glebe-house the following afternoon.

A dramatic scene presented itself in Father Sinclair's garden. The old sexton had placed three large flat stones on the hard snow. An armful of kindling wood was brought. Then the condemned books were carefully opened and piled so that the flames would take effect rapidly.

Burton was there and seized at once the reason of the tragedy.

"Why, this is a repetition of the Spanish Inquisition," he exclaimed.

"The same principle is at the bottom of it, Mr. Burton," replied the pastor; "with a difference, however. We may burn books to prevent their doing harm. They carry their own errors with them to the stake, and end there. But with men we may reason. That is what our Church does; she tries to convince them of their errors."

"And if they persist in them?" pursued Burton.

"If they teach error in books, we keep on doing with the books what we are doing here. If men teach by the living voice, we forbid our people to listen to that voice. There is the whole thing in a nutshell."

"But did not the Church ever do with men what you are doing with these books?" insisted the editor.

"No, sir. That is a statement often made, but without sufficient discrimination. There was a time when men taught treason against civil as well as ecclesiastical authority under plea of religion. These men were tried and condemned, and enemies of the Church gave her the credit of the act. The doctrine of the Church and her authoritative voice is against the statement."

The truth was sinking gradually into the mind of Burton; for Father Sinclair was gratified to read the very next day in the *Times* a well-written and rather convincing article on "Controlling Literature," and the necessity of guarding the minds of untaught men from error. It was a plea, unwittingly made, for the Roman Congregation of the *Index* and an indirect panegyric of the new Free Library about to be opened by the Catholics.

"Burton is progressing favorably," mused the pastor that evening when he took up the paper, "but he will find rocks in his path before long. The tone of his prose will not suit some of our citizens, surely."

He had hardly turned to call Nanny to answer the door-bell when Burton himself came bounding up the stairs.

"News for you, Father. The Elzevir people are up in arms against the *Times*. Read this letter that I have just received."

He handed the pastor the typewritten document.

To the Editor :—

The Directors of the Elzevir Library, in an assembly held this morning, have asked me to write to you to protest against the article in yesterday's edition of your esteemed journal. They deem it unfitting and against the welfare of the city that the sentiments you are responsible for in that article should become current in Laurenboro. The *Index* you mention is but another name for the bloody Spanish Inquisition. It bridles free thought, prevents men from expressing their convictions in print to their fellow-men; and furthermore it is the occasion of considerable pecuniary losses to those writers and publishers who go to the expense of printing and circulating their works. Why should any Church tell people what they must or must not read? This letter is not for publication, but simply a polite note addressed to one who is supposed not merely to reflect but also to mould public opinion.

Yours, etc.,

R. KENNETH NEWELL, JR., *Secretary.*

"Newell!" exclaimed Father Sinclair. "That's young Newell. When was he named to that position?"

"Less than a month ago. Do you recall the letter his father sent to the *Times* to protest against the new Library?"

The pastor looked amazed.

"That letter got the son the job," continued Burton, "and two thousand dollars a year."

"The poltroons!" murmured the pastor, "who would sell their souls and their principles for two thousand a year."

"What answer should be made to this letter?" asked the editor.

"It does not call for any answer, does it?"

Father Sinclair took up the letter again and looked it over.

"I shall have to acknowledge its receipt after some fashion."

"I do not know what you may do; but I should simply reply, 'Receipt acknowledged of yours of yesterday, and contents noted.'"

"That is what I shall do. I consider that letter a bit of impertinence on the part of the Directors of the Elzevir, and I shall find occasion to tell them so, in a short while. I know positively that they have books in circulation that they would not let their own children read; and I am going to score them for it."

"How are you advancing in the little volumes I gave you the other night?" asked Father Sinclair, changing the subject.

"Getting on famously. The marks of the true Church, the infallibility of the Church, her indefectibility, and so on—why, it is simple common sense applied to religion. Assuming that Christ established only one Church, the logic of your position is simply overpowering."

"That's it," interrupted Father Sinclair. "And if you admit that the Church cannot err, logic will carry you still farther, Mr. Burton. Listen. Seeing that the Church cannot err—I insist on cannot—all she teaches must be true. Is not that a fact?"

"Undoubtedly, it is," admitted Burton.

"And if the Church teaches what is true, and truth is one, the innumerable sects, teaching contradictory doctrines, must be teaching falsehood."

"There is no getting out of it," commented the editor.

"And you belong to one of them?" persisted the pastor.

"I fear I am caught, Father."

"Of course you are caught. Once you admit the infallible authority of the Church to teach, you must lay down your arms."

"Lay down my arms!" exclaimed Burton. "What should I take up to replace them?"

"A twopenny catechism, I fancy. You shall have occasion one of these days to witness the sacrifices our people can make for the sake of the truth. At this moment, Freemasonry is driving out thousands of nuns from France. I had a letter from the Archbishop asking me if I could find room for half a dozen Little Sisters who are coming to Laurenboro to look after our aged poor."

"Freemasonry driving nuns out of France!" Burton looked at the priest, apparently surprised. "You are striking home, Father. I have been a Mason for nearly twenty years, and my experience of Masonry does not justify assertions of that kind."

"It is true just the same, Burton. The Masons in France acknowledge it themselves. They no longer hide their designs."

"There must be some delusion," replied the editor, rather hotly; "Masonry has a record of good deeds. I should not belong to it were it otherwise."

"I believe you, Burton," broke in the pastor, "and I give you credit for that statement. You are not the stamp of man whom they admit to their inner councils. You are too frank a character to believe that what good is worth doing should be done in the dark."

"This is a novel point of view for me, Father. I admit I was never a very enthusiastic Mason. In fact, I have practically dropped out of the Masonry. In my young days, I joined for the sake of my journalism; and I must confess my affiliation got me many a 'scoop' for my paper."

"No doubt, and what induced you to join the Lodge moves nine out of every ten who enter it. 'What is there in it for me?' is the question that is uppermost in the mind of most would-be-Masons. But you did not see then—and perhaps you do not see yet—that the heads of the sect use the multitude to shield them in the pursuit of other aims which must bring about the

destruction of State and Church. Believe me, Burton, Freemasonry, in its higher degrees, is the concrete expression o anarchy and revolution. It makes its recruits publicly, but its plans in secret. Its oath-bound conventions, its veiled commissions, its initiation mummeries, indicate methods and aims from which honest men must naturally shrink."

"You seem to know something about Masonry, Father."

"More than you think, Burton. Even if I did not, the fact that my Church condemns it, would suffice for me. The test of her wide and long range of experience stands in this case, as an evidence and confirmation of her infallible discernment. But as a matter of fact, I have been studying the Masonic problem for years, and I have a rather large collection of works right here, treating of the Dark-Lanternism."

Father Sinclair pointed to a whole shelf full of books devoted exclusively to the occult sect.

"The latest addition to my collection is *Shaeffer's Monitorial Lectures*, a work which has the practical endorsement of several Grand Lodges in the United States. I have been reading it carefully, and must confess that I hardly expected to find in such a narrow compass, such a jumble of trash and mystical vaporings, evidently suited for half-educated candidates. How any man endowed with common sense can stand blindfolded during his initiation and listen to such prose, without splitting his sides, passes my understanding."

Burton smiled.

"Let me give you a taste of this new production of your worshipful order," said the priest, and began to read:

> "Geometry, the first and noblest of the sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom, and goodness of the Great Architect of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits and demonstrate their various revolutions. By it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye. Num-

berless worlds around us are framed by the same divine artist, which roll through the vast expanse and are all conducted by the same unerring law of nature.

"The impressive ceremonies of the second degree are calculated to inculcate upon the mind of the novice the importance of the study of the liberal arts and sciences, especially the noble science of Geometry, which forms the basis of Freemasonry, and which, being a divine and moral nature, is enriched with the most useful knowledge; for while it proves the wonderful proportions of nature, it demonstrates the more important truths of morality. To the study of Geometry, therefore, your attention is directed."

Father Sinclair closed the book.

"So you see, Burton," he added, still holding the volume in his hand, "Geometry rules the Masonic roost, doesn't it? Where does Christianity come in? Just think what an elevating influence that half-scientific, half-allegoric jargon must have on the mind of the poor blindfolded novice who probably knows as much about geometry as an ox does about music. What must be his thoughts during the moments of initiation! When he hears the wonders of Solomon's Temple described as it was completed and left by the Ancient and Accepted Geometricians; when he hears the Greek and Roman orders of architecture discussed; when he is urged to betake himself without delay to the study of the liberal arts and sciences—especially to the noblest of them all, Geometry—I can understand the idiotic spell that comes over him, that makes him feel that he is drinking deep at the fountain of science. The feeling must be one of exhilaration surely.

"These little stars, Burton, interspersed in the lectures represent the physical initiation," said the pastor, laughing and pointing to the pages. "That reminds me of an experience of my own. In my student days, I assisted at a concert in a certain country town not a thousand miles from here. During the performance a terrific noise came from upstairs. The whole building shook, and the plaster from the ceiling tumbled down over our heads. The audience thought that an earthquake had come to visit them, and they rushed out of the building panic-stricken. Next day we learned, though everything was done to keep it secret, that the Masons or Odd Fellows, I have forgotten which, were initiating a

new member. While he was symbolically climbing up to heaven on Jacob's ladder, that 'contraption' broke down, and gravity landed the yet unetherialized adept back on to this vulgar planet of ours."

"Things are not all of that character in the lodges, Father. There are some respectable names that grace the rolls of Masonry, which could hardly be accounted for if things were entirely as you describe them."

"That is perhaps one of your weaknesses," retorted Father Sinclair, quickly. "I have often observed how you Masons cling to the coat-tails of a prince or a duke, and how eagerly the Associated Press chronicles the fact that the Count of This and the Earl of That have received the degrees. I rarely read of one of those nabobs getting very high in the order; and—excuse me, Burton, for talking so plainly—the names of those aristocrats give ignoble sycophants a standing in certain circles they could not get otherwise."

"But you must admit," said Burton, "certain advantages in Masonry. There is the insurance attached to it; the social features, and so on. There are several Catholics in the Lodge that I am attached to."

"So much the worse for them. Insurance is a good thing. But that should not be a bait alluring enough to tempt Catholics. No Catholic should risk the loss of faith for the sake of a few thousand dollars. When it comes to the question of insurance, we have our own Mutual Benevolents, our Foresters, our Legions. And besides, what is wrong with the old established companies which insure without absurd initiations or blood-curdling oaths? Take my word for it, Burton, it is not the insurance that drags so-called Catholics into Masonry. It is rather the so-called mystery of the Lodge, the password, the grip, the dinners, the social sessions, the footing, the influence it is supposed to give with a certain class. There are some people who would wear a clown's wig and breeches from end to end of Ashburne Avenue, if they thought it would advance their worldly interests. Isn't it ignoble?"

"I perceive, Father, that you have some very decided convictions on the question. And I am inclined to think that there is a

grain of truth in them. But if the initiation ceremonies are so absurd, can you explain how clever men are taken in by them?"

"As to that, Burton, I know for a fact—I have had it from Masons themselves, personal friends of mine—that the clever ones are let down easily in the mummeries of initiation. They are too useful to the fraternity to be antagonized on the threshold."

"Do you think that the present King of Mesopogambia," asked Burton laughing, "underwent the mummeries?"

"I do not," replied the pastor, decidedly. "He was not asked to climb Jacob's ladder. But allow me to tell you that the gentleman in question knows as much about the ultimate aims of Freemasonry as Nanny does—and Nanny is my housekeeper. A crowned head is a fine peg to hang things on. It imparts an air of respectability to have an ex-Grand Master on a throne.

"But leaving aside those considerations," continued Father Sinclair, who perceived that the time was passing. "This is not going to the root of things. We must judge a work by its results. The plea of brotherly charity in Masonry is only a blind. Charity should not be confined to a few thousand adepts bound together by oaths. We are all brothers when it comes to helping one another. There should be no Greek, or Jew, or Roman, to discriminate against. That is one of the fundamental tenets of Christianity. And we do not need Masonry to teach us charity, nor are we allowed to take blasphemous oaths to practise it. I am inclined to take a broad view of things, Burton. God knows how to draw good out of the scandalous actions of men. In a sense, I consider this Masonic persecution in France a providential thing. At the present moment, thousands of men and women, prepared by years of self-abnegation for the ministry of the schoolroom and the sick-bed—a true ministry, Burton, if ever there was one—are suddenly exiled to foreign lands. What else can they do but spread the sweet odor of Christ around them? It is hard to be an exile, even for one who, in his fatherland, has risen above the attractions of home and country. But the slow martyrdom of exile only shows up the beauty, and the fruitfulness, and the strength of the Catholic Church. Almighty God can water the seeds of Christianity with tears as well as with blood. It was the dispersion of the Irish race that brought the Catholic Faith to

many lands; and the influx of the French exiles over into England during the great Revolution gave to English Catholicism its 'second spring.'

"It is to an apostate and his Masonic colleagues that we are indebted for the Little Sisters of the Poor who are coming here to Laurenboro. And for that I thank them. Wait, Burton, till you see the Little Sisters at work. I am expecting an answer from Newell."

"And if Newell will not let you have that building free?" asked Burton.

"We shall have to pay, or go elsewhere; that's all. I do not know the financial condition of the exiles. But they are coming very likely without sack or scrip."

The editor pondered a moment.

"Would you care to see the *Times* comment on the coming of the Little Sisters?" he asked.

"With moderation, Burton. No harm in giving facts. It will enlist sympathy and soften things. But no spasms; no fireworks, please."

Burton promised to use tact in the affair. He left the glebe-house without telling the pastor what he intended to do if Newell refused to give his house on Wellington Avenue free to the Sisters. He simply asked him to let him know by telephone the result of the request.

This visit of Burton gave Father Sinclair great satisfaction. Here was a clever man submitting his reason to the evidences of truth. It was not sentiment or passing fancy that had moved the editor of the *Times* to make a friend and counsellor of the pastor of St. Paul's. Burton had a sound head on his shoulders. And to think that a few remarks of Professor Flume on the Roman *Index* was the occasion of this evening's long conversation on such vital matters. What strange ways God employs to bring people nearer His Church!

The course of the Newells in regard to the Elzevir Library nettled the pastor. He could find no term to characterize such lack of principle. But he was not surprised. He had known the head of the family ever since he came to Laurenboro, ten years ago, as one who avoided him, as one in fact who did not

care to be seen in his company. Never had the Newells called at the glebe-house; never had they taken active part in any movement for the advancement of Catholic interests. He recalled the elder Newell's polite refusal to preside once at a school entertainment. He would not now be surprised if he refused to let the Little Sisters have the building on Wellington Avenue. And still the Newells had their pew in St. Paul's and were at church every Sunday.

How justly Father Sinclair had gauged the situation became evident when a District Messenger handed him the following note, less than an hour after Burton had left:—

Reverend Sir:—

Your letter *re* building on Wellington Avenue received, and contents noted. I regret to say that for reasons that your Reverence may not appreciate, I cannot allow any house of mine to become the abode of people who, as far as I can learn, have not seen fit to obey the laws of their own nation, and who are posing before the world as exiles. Besides, hospitals and homes are already plentiful enough to meet the demands of the poor in this city; and I shall use my influence to . . .

Father Sinclair threw the letter into the fire; he was deeply mortified. But with characteristic energy he telephoned to Burton that Newell for reasons known to himself had refused the building, and that he was going to interview the agents of the Helerand Estate.

It was evident that Newell had been drawn into the enemy's camp. The Directors of the Elzevir were becoming alarmed. They feared a secession of Catholic patronage, and as a sop had offered the secretaryship to young Newell at two thousand a year. Nothing could have shown more clearly how just had been the position the pastor of St. Paul's had taken.

He resolved more than ever to use every means to make the Laurenboro Free Library a success. It was God's work, and God would provide the means.

XIV.—Miss Garvey Leads on to Success.

The work on the library hall was advancing rapidly, and Father Sinclair decided to have the inauguration in a week's time. He invited Mayor Bruce, Maglundy, the Melgroves, the librarians, and several of the leading citizens, to coffee and cake in the spacious hall; he was determined to give the new venture a dignified start.

The ensuing five days were fully occupied. Appleby the undertaker had put in the book-shelves free of charge. Five librarians, with Miss Garvey as their chief, had numbered and stamped the revised volumes, and pasted in the rules for the guidance of readers. When the end of the week came they were tired.

The devotedness of Miss Garvey and her assistants was inspiring. More than once Father Sinclair declared that he was delighted with their indefatigable zeal; that with the aid of such co-workers he had nothing to fear for the future of the Library. The chief librarian was an energetic little woman. The inner gearing of a public library was perfectly familiar to her. She had decided to employ the card system to keep track of the books.

To attain this end she reasoned that a librarian needs an answer to three questions only: Who has the book? Where does he live? When did he take it out? The heavy square of card-board which replaced the absent volumes on the shelves would tell her all that, and would simplify things greatly. She was a thorough-going manager. While she provided against the danger of mislaid books, the bane of every public library, she safeguarded the interests of her patrons as well. She supplied every reader with a printed card, which served as a book-mark. On one side were written the reader's name and his registration number. On the other, there were three blank columns, with their respective headlines, *Book-Number—Lent—Returned.* No one could get a volume from the Laurenboro Free Library without previously securing a card; an operation which made every new reader pass by the Registration Desk, where the ordinary money deposit was made to secure the library against any possible loss. When the book passed out over the Delivery Desk,

the number and date were stamped on the card in their respective columns; when the volume was returned, the date was stamped in the "returned" column likewise. The simple method was a receipt for the returned book, and provided the reader with a safeguard against mistakes of librarians.

While these preliminaries were being carried out, the pastor paid frequent visits to the library hall.

"That card system is pretty complete, Miss Garvey; but supposing a reader does not bring back a volume within the time limit?"

"We give him three days' grace," she replied, "then we send him one of these printed Overtime Cards, informing him that Book No. so-and-so is overdue, and at the same time politely remind him of the engagements contracted when he signed the Registration Folio."

"But even then, supposing he persists in his neglect?"

"Then we send a messenger after him, and add car-fare to the fine."

"But suppose that the messenger arrives at the address, and finds that no such person ever lived there?"

Miss Garvey was not going to be caught. "You mean, Father, when readers wilfully give wrong addresses?"

"Yes."

"Then we call on the pastor and ask him to preach a strong sermon on lying and stealing. But," she added, "we can guard against such contingencies by appointing a wide-awake registration clerk, and insisting on the filling in of the recommendation blanks. If all these precautions fail, and we still lose books, we must look for the source of the evil, not in our library methods, but in the perversity of the human race."

Miss Garvey's years of experience in the Humboldt had made her a valuable acquisition, and her suggestions were listened to by Father Sinclair with deference.

"Father, it will not do to put the children's books on the large shelves. We must have a section apart for the little ones. They are so hard to please. A child will sometimes take half an hour to choose a book; and the 'grown-ups' would soon complain."

"That has been my experience, too," said Father Sinclair; "and as Miss Garvey is chief librarian she may do things to suit herself."

"And the lady in charge of the children's section must have lots of patience," continued the chief.

"Choose your staff," insisted the pastor.

"And the one who is to check books must be quick at jotting down figures."

"That is what I say, too," commented the pastor.

"And no book should leave the library except over the checking desk."

"That is business," he added.

"And no book must be received by the assistants before it has been checked off at the receiving desk."

"As you please," continued Father Sinclair.

This free-hand pleased the little lady exceedingly; but, all the same, she desired the pastor's sanction for her innovations. That is why she insisted on mentioning them all.

On the eve of the opening she presented her assistants to Father Sinclair, giving each her official title. Every little detail had been thought out and provided for when the hour for the formal inauguration arrived. The books, neat and clean, were in their places. After a little coaxing the old sexton was prevailed upon to lend some of his decorations and small banners to hide a few incongruities on the walls and pillars. The place was ready for business.

Strange to say, Silas Maglundy was the first to arrive at the hall the next day. Father Sinclair received him and turned him over to Miss Garvey, whom he recognized and saluted. The chief in turn introduced her assistants, and then took him to the different sections and explained the system she had adopted for the delivery and return of books. The children's corner greatly interested the old millionaire; he asked innumerable questions about the tastes of children, and the kind of books they mostly called for.

"Would you believe it, Miss Garvey," he murmured at last, "it was the reading of a book of adventures that changed my whole career in life? When I was a child, a book on the Rocky Mountains and California turned my mind to the West; and I

have no doubt that had I not read it I should never have gone there."

This was interesting to Miss Garvey; she hoped he would come often and make a selection of reading matter. He surely found time heavy on his hands in that great lonely mansion on Howarth and Buell Streets.

"Very heavy, very heavy, indeed," assented Maglundy.

It was the arrival of the Mayor and a party of guests that called the chief away, and cut short what promised to be an interesting conversation for both.

Miss Garvey did the honors that day. She was in charge, and Father Sinclair, after a few preliminary remarks, turned the visitors over to her. After explaining the scope and organization of the library—the little lady had the gracious gift of speech—she invited them to luncheon which was ready in an alcove hard-by. Hot coffee and cake were served, and no one seemed to enjoy the visit more than Mayor Bruce and Maglundy. The Mayor, in a few chosen words, expressed his delight at what he had seen and heard from the chief librarian. He had not the slightest doubt that the library was destined to do a world of good among the people, not merely of the Church under whose auspices it was started, but also among those of other denominations. He was a believer in good literature; in books that parents could with a safe conscience let their little ones read. He knew the influence books wield on the minds of a population; and he did not think that Laurenboro could have too much of a good thing. As for himself, he would ask Miss Garvey to put his name down as one of the patrons of the new Free Library; and she might expect to see his children among her customers—and perhaps himself.

This delicate little speech was applauded, when calls for Maglundy were heard. But the old man was seen whispering to Father Sinclair who stood up and said:—

"Ladies and gentlemen, Mr. Maglundy asks me to say that a severe bronchial trouble prevents him from gratifying you this afternoon. However, he also desired me to state that this visit has given him great pleasure, and that he will be pleased to have his name placed beside that of Mayor Bruce as a patron of the Laurenboro Free Library."

These remarks were greeted with tremendous applause, which pleased Maglundy. Father Sinclair, who had not sat down, then turned to the Mayor and continued,

"Mr. Mayor, permit me to thank you for the delicate tribute you have paid to our undertaking, and for the patronage you have extended to us. I feel that the Library could not begin under more favorable auspices; nor could it be entrusted to better hands. The devotedness of Miss Garvey and her assistants, known to only a few of us as yet, will become more evident as the months roll on. I have only one word to add; it is this: The Laurenboro Library has not been begun to antagonize any existing institutions in this city. We have been getting our books together simply to fill a gap in the facilities for the education of our own people. And in so doing we feel we are within our rights as citizens and as Catholics."

"Hear, hear," was heard from all sides.

The company then dispersed. A number of books were taken out by the visitors.—But history will record the fact that the first name on the Registration Folio secured by Miss Garvey, was that of Silas Maglundy; and the first Book taken out was K–531—*The Wooing of Silas.* The sight of his own name in print tickled him. It was Miss Garvey herself who had selected the volume.

When Father Sinclair returned to his study, a note was waiting for him, the perusal of which gave him great pain. It was from the Melgroves.

Reverend and dear Father:—

I regret so much that I cannot go to the opening this afternoon. Little Helen is a very sick child, and I dare not leave her. Mr. Melgrove is in the Provinces.

I am really anxious,

Yours, etc.,

ELEANOR MELGROVE.

The pastor was preparing to go over to the Melgroves when Burton walked in. He was after a report of the inauguration for the *Times* of the following day, and a synopsis of the Mayor's speech, and Maglundy's.

"Maglundy did not speak," said Father Sinclair. "He complained of a severe bronchial trouble."

Burton laughed outright.

"That's what the old dad did the other night at the Davenport Club. I must scorch him again on those bronchial tubes."

"Burton, you shall not do anything of the kind. That old man is thawing out. He has an excellent heart. I am beginning to understand him. You will find him yet one of Laurenboro's best citizens. Don't crush him."

"But his intolerable arrogance?" urged the editor.

"True, he flew pretty high in the beginning. But that article of yours the other day had a lasting effect on him. He has been a different man since. Now, let him alone, won't you?"

Burton promised.

"How is the tuppeny Catechism getting on?"

"Got as far as Original Sin," answered the editor, smiling. "But I am going right through with it. We are busy in the office these days; so many functions to write up. However, I shall go through with it."

"Very well. And when any difficulties turn up, do not pass them by. Just note them and bring them to me. Mayor Bruce made an excellent speech at the opening this afternoon. He is a patron of the Free Library, and so is Maglundy. Put that in the *Times*."

"I shall. Bruce has great tact. That is the secret of his popularity. He is sure of a second term. Would it be prudent, though, to put him in the *Times* as patron of the new Catholic Library? It might be used against him as a missile by the rabble at the next election."

"That's for Mayor Bruce to decide," answered Father Sinclair.

The editor bade the pastor good night. The latter telephoned to the Melgroves that he would call in the morning. As he retired that evening, he could not help thinking that the library scheme was advancing pretty well. But he had only a thousand books on the shelves.

XV.—The Passing of Little Helen.

After Mass, the following morning, Father Sinclair started out to see Helen. He met the physician, who passed over to him from the other side of the street.

"I fear the Melgroves are going to lose their little daughter. She cannot possibly recover. I wish you would call and prepare them. The husband has not got back yet, and Mrs. Melgrove is desolate."

"I am going over now," answered the priest. "How long may the child live?"

"A few hours at most."

Here was a duty which went hard with Father Sinclair,—to tell the mother that her little daughter in whom all her maternal love was centred was about to be taken from her.

He could speak to her of the will of God, and how, when that Supreme Will is known, we must bend our heads, even when we clasp our hearts to keep them from breaking. Had she not, with her motherly affection, a love of God that would strengthen her to make the sacrifice?

There was slience and gloom in the large house. The curtains were drawn. The maid spoke in a whisper. The Angel of Death was hovering over the threshold, waiting to take the child with him to the home of the angels beyond the clouds.

"I am so glad you have come. Helen is very low," said the mother, taking the pastor's hand. "I don't think she can recover, and I am so desolate."

She gave free vent to the tears she could not suppress.

"Have you wired for Mr. Melgrove?" the priest asked.

"We cannot reach him. Three telegrams have gone since last night. He should have been back two days ago. I know he is anxious; for the child was ailing when he left the city."

"Strange he cannot be found," mused Father Sinclair.

"Will you step up to see her? And, Father, won't you give the dear child your blessing?"

Father Sinclair went upstairs to where Helen was sleeping. It was quite dark. But when he entered the room, he heard a gentle moaning. The curtains were partially drawn, and there in

a tiny cot lay the little girl whose days, yea, hours, were numbered.

"What a happy child after all," thought the priest, as he gazed on the sleeping form, "and how many sorrows and trials she is going to escape."

Then turning to the mother, Father Sinclair, in accents that bespoke the man of God feeling with a human heart,

"Mrs. Melgrove, I deeply feel with you the condition of poor Helen; but if our dear Lord should call her, you are ready, I am sure, to make the sacrifice."

"If it is God's will. His will is mine, Father. But it is so hard to part with her."

And the tears began to flow afresh.

"Be brave. Offer the little angel to God. Think of heaven and all its joys, whither the dear child is going so soon."

A sigh of pain, and the tiny blue eyes opened.

"Daddy; where is daddy?" murmured the child, almost inaudibly.

"He will be here soon. He is thinking of you, darling," answered the broken-hearted mother. "Father Sinclair has come to see you."

A little hand, frail as a linnet's wing, tried to extricate itself; but the priest replaced the coverlet, and the faintest shadow of a smile stole over the cheek of Helen.

Father Sinclair bent down.

"Do you want my blessing, Helen?" he asked softly, almost in a whisper.

The blue eyes opened intelligently, and then closed again.

The pastor made the sign of the cross over the dying child, and in a silent prayer asked the angels to take the innocent soul to live with them. He then left the house.

Miss Garvey was running up the steps.

"Father Sinclair, I have been hunting for you all over. How shall we ever break the news? Burton has just had a despatch from the provinces. There has been a wreck and several killed. He fears Melgrove is of the number. What shall we do to break the news?"

"We must control that news first," answered the priest, calmly.

"I shall see Burton at once. Do not mention it to Mrs. Melgrove, please."

He went quickly down to the *Times* office, his mind a prey to many conflicting emotions. Not since he reached Laurenboro had such a pathetic episode been thrust under his notice. Many and many a time in the past ten years the shadow of the Infinite had darkened the homes of his people and had aroused his priestly sympathies. But there are circumstances that intensify even home sorrows, and a pastor's attitude toward them. This was evidently one of them. His friendship for the stricken family made him share its sorrow all the more deeply. How was he to act?

Burton was at his desk when the pastor entered the office.

"Bad news from the provinces, Father. Our friend Melgrove is seriously hurt. Just had another despatch. He'll be here to-morrow at ten."

"But this is dreadful," broke in Father Sinclair. "That poor mother has a child dying. How are we going to break the news to her?"

The pastor stood a moment completely at a loss how to act. He left Burton in as great a quandary as himself and returned to the glebe-house.

A telegram was awaiting him from the injured man.

Home to-morrow. Slightly hurt in smash-up. Break news to wife gently. Anxious about Helen.

MELGROVE.

Here was a way out of the difficulty. The news might have been worse after all. He would break it gently, and he started to return to the sick-home. He met Miss Garvey at the door.

"She fears something has happened to Mr. Melgrove."

"Mr. Melgrove is hurt, but not badly. I have just had a despatch from him."

The priest hurried upstairs.

"Father, something must have happened to my husband. I cannot explain his silence," said the careworn wife, coming to meet him.

"He'll be here to-morrow at ten. There was a slight accident

and he got a few bruises, that's all. He'll be here to-morrow. He did not want to distress you further. He knows you have trouble enough just now. He'll be here to-morrow at ten."

"Oh that he may arrive to find Helen alive?"

The thought that her little daughter might die before her husband arrived nearly drove her frantic.

That night was a long and weary one for Mrs. Melgrove. The wind moaning in the trees outside, and the fitful gusts that now and then struck the window-panes startled her. She was physically exhausted. The sleepless hours she had passed at the bedside of her sick child had told on her own self; and the added anxiety that things might be worse than represented in the despatch to Father Sinclair made her condition a pitiable one indeed.

Miss Garvey determined to stay the night with her, and at midnight insisted on her taking a few hours rest. The mother of the sick child retired to her room, not to sleep, but to fall on her knees and pray to God for strength to bear the trials that were pressing upon her. She was in that position and fast asleep when the maid found her at dawn.

Helen's state grew worse. The breathing was low and hard; the faint pulse had almost ceased to beat. The child seemed to rest, however. Shortly after nine o'clock, a tremor of the nerves and a relaxing of the muscles, told those present that the little soul had flown to Paradise. When the whole truth revealed itself, the mother's first act, heroic in its simplicity, was to kneel down by her departed child, and in an accent full of resignation, to murmur, "My God, Thy will be done!"

A few minutes later an ambulance drove to the doors, and she went downstairs to take up another cross, she knew not yet how heavy.

Melgrove was carried into the house on a stretcher and laid on a lounge. His first words were: "How is Helen?" He was gently told that she had just left this world; and the brave Catholic man closed his eyes and said: "My God, Thy will be done."

The will of God had ever been the inspiration of that truly Christian family. The crosses that were pressing now so heavily down upon it only made that more evident. Trials and tribulations are marks of God's love for us—and the Melgroves knew it.

There was no rebellion in the heart of either; a resignation admirable in its intensity succeeded the first tears of their grief.

There was a sad procession the morning little Helen was laid away on the hillside. During her short career, and even while her life was ebbing away, her gracious, coy ways had endeared the child to all who knew her. And the affectionate sympathy that went out to the sorrowing parents at her loss was deep and strong. If the love of our friends could restore to us our idols, what a happy world this would be! A little grave under a willow in the frozen ground received the angel of the Melgrove household. An hour later a fall of snow, emblem of the innocence of the little one lying beneath, came to complete the work of the digger, and blotted out for a time even the spot where the child was at rest.

Melgrove grew stronger as the days went by; he soon regained his old-time interest in things. But his convalescence was bound to be slow. His internal injuries were far more serious than had been thought at first, and it might be many weeks before he should be able to leave his room. Father Sinclair was a daily visitor. The ties that bound the pastor and the faithful member of his flock grew stronger, and the priestly sympathy shown the sick man was answered by the affection of a noble heart.

E. J. DEVINE, S.J.

Montreal, Canada.

(To be continued.)

THE EUCHARISTIC FAST IN ITS RELATION TO "DUPLICATION."

THERE is a positive law of the Church inducing under grave obligation a natural fast before the reception of Holy Communion, and this law affects the priest at Mass as well as the mere communicant. Further, it is well known that the law is of the greatest antiquity. Benedict XIV says: "Nec desunt qui ejus initia petant ab aevo apostolico"; St. Augustine (Ep. 54, al. 118) says that this natural fast "per universum orbem servari." To this general law there is one canonical exception, as laid down in the Council of Constance (Sess. 13): "Venerabile Sacramentum non debet confici post coenam, neque a fidelibus recipi non jejunis,

nisi in casu infirmitatis, seu alterius necessitatis a jure vel Ecclesia concessi aut admissi." But in the earlier times of the Christian Church there were other exceptions admitted by local custom and not disapproved by authority. On the testimony of St. Augustine (*loc. cit.*) we learn that in the year 392 the Council of Carthage decreed that on Maundy Thursday the Blessed Eucharist should be received after supper, and that this custom was also observed elsewhere. And a little later Sozomen states in his Ecclesiastical History (v. 22) that it was the common practice among the Egyptians to receive Holy Communion in the evening non-fasting.

With regard to the canonical exception—the case of danger of death—"periculose aegrotantium"—it is to be observed that it is not the danger of death which frees from the law, but the difficulty in such case of receiving Communion before breaking the fast. Any moderate inconvenience, however, to the sick person, or to the priest who has to bring the Blessed Sacrament to him, or to his attendants, is a sufficient reason why he may be allowed to receive non-fasting; and under these circumstances he may receive non-fasting not once only, but "durante periculo, toties quoties devotio et dispositio poenitentis hoc suadet . . . jejunio neglecto."[1]

Other cases which come under the phrase of the Council of Constance, "ab Ecclesia admissi," are:

1. When it is necessary to complete the Sacrifice, for instance, if, after receiving the consecrated host, on drinking the chalice the priest finds that it contains water—and also "ad salvandam S. Eucharistiam ab injuria."

2. In the case of solemn baptism of an adult, should the neophyte swallow the salt in the exorcisms, he may—and should—none the less receive Holy Communion.

3. Should a priest who has publicly to celebrate have broken his fast, and should he have a reasonable fear that by depriving the people of Mass grave scandal or offence might be caused by the omission, he is justified in celebrating though not fasting.

Inasmuch as the law enjoining the natural fast before the reception of Holy Communion is of ecclesiastical, not of divine,

[1] Lehmkuhl, 161.

origin, the Holy See has the power to dispense, and in several cases has dispensed. Instances of such dispensations are given in Lehmkuhl (n. 162) on the authority of Benedict XIV.[2] But very noticeable in its relation to the subject we are considering is the recent practice of the Holy See with regard to invalids unable to fast till such time as the Blessed Sacrament may be conveniently brought to them in the morning. The custom hitherto was that invalids suffering from a continued but not mortal illness were not allowed to receive non-fasting, but the Holy Eucharist might be brought to them occasionally after midnight. This was a concession, or rather a benign interpretation of the law forbidding the priest to take the Blessed Sacrament out-of-doors at night except to the dying. Lehmkuhl says in the text (161, § 2): "Lex Eucharistiam non noctu deferendi ecclesiastica est neque adeo gravis; sumendam esse Eucharistiam, legis divinae interpretatio est; neque ullo modo Ecclesia censetur fideles aegrotos adstringere velle ut potius non recipiant S. Sacramentum quam ut noctu aliquoties in anno recipiant." In the foot-note to the passage the learned author has the following: "Recenti tempore autem S. Pontifex ex hujusmodi causa compluries concessit dispensationem a jejunio naturali; quare expedit pro tali casu ad S. Sedem recurrere, vel etiam ab Episcopo apud S. Sedem facultatem rogari, ut sibi liceat in necessitate hanc dispensationem concedere."

It will be noticed that our author states that this dispensation has been granted "compluries." I have met with several instances in England, and no doubt my readers also know of many. Now, I call attention to certain points with regard to the present practice of the Holy See. In the first place, it is an innovation, a modification of the law forbidding the Blessed Sacrament to be taken out during the night except for Viaticum. Secondly, this exemption from the Eucharistic fast is in favor of the laity—or rather, in favor of communicants; it does not affect celebrants. Thirdly, it does not concern Paschal Communion or Viaticum: it is not restricted to the Paschal Communion, but extends to Communions of mere devotion. And in the fourth place, it is the law of the

[2] De Syn. Dioeces., lib. 6, cap. 8, n. 19 (complete edition). The dispensation granted to missionaries in the Indies is to a great extent applicable to the question we are considering.

Eucharistic fast which is dispensed rather than that which forbids the giving of Holy Communion at night. This I consider very remarkable, for while the law enjoining the natural fast before receiving has always been considered as one of the most stringent laws of the Church, that forbidding nocturnal Communion has never been looked upon in the same light. There has been, as already stated, a change in this respect on the part of the Holy See, and that change is, for the most part, in favor of the laity.

Now let us consider the law of the Eucharistic fast in so far as it affects the celebrant physically.

As the celebrant communicates at his own Mass he is bound, as other communicants, to be fasting before this Communion. But unlike ordinary communicants he cannot choose his own hour for his Mass, he must celebrate at a time convenient to the people. This may have to be a late hour of the forenoon, thus entailing a long fast; and, further, he may have to duplicate, thus giving his people a double opportunity of fulfilling their obligation of hearing Mass on Sundays and holidays of obligation, but entailing a greater tax on his physical and mental powers. It is this case of duplication especially, that we are now considering.

1. The climatic conditions of this country, especially during the long winter months with continued damp and cold, render a long natural fast particularly trying and exhausting. In towns, in the case of priests who have to duplicate, the Sunday's fast is usually preceded by several hours in the confessional the night before; hours spent in a close "box" with an unsanitary atmosphere, and thus the priest is ill-prepared for the labor of the Sunday. And the Sunday's work is always heavy; the priest who duplicates has usually other services and at least one sermon. If there are several priests in the mission he has to take his turn in singing the late Mass, and on such occasions would not break his fast till, at the earliest, an hour after midday. If he is alone he would have to celebrate every Sunday an early Mass and a late Mass—low or "cantata"—preaching during the latter. This is followed by afternoon or evening service, with sermon or catechism. It is surely no exaggeration to say that this long fasting, together with the trying work of the Saturday and Sunday, must tell upon the priest's constitution and to some extent shorten his life.

2. If there are any times in a priest's ministry when the best of his faculties should be devoted to his work, surely it is during Mass, and especially the Sunday Mass, and when preaching. Owing to our custom—and a good custom—of preaching without notes, our sermons demand, at the time of their delivery, a considerable amount of mental exertion, apart from the physical effort of voice and nerve. It is during the hour or so of the chief Mass that the whole of the mental power of the priest should be put forth. And yet, on the Sunday, when mind and body should be at their best, he begins his work fagged in body, and his mind dull on account of the long fast, and the Sunday's Mass is frequently said with little actual devotion, and the sermon is wanting in nerve and connexion of ideas, because the priest is too weak and tired to think. Consequently his flock do not receive the full fruits of his labor which they have a right to expect. And frequently they go away from Mass lamenting the feeble discourses to which they have to listen, and not adverting to the connexion between the physical weakness of the preacher and the feebleness of the sermon—the connexion between cause and effect. What is said of priests in towns is equally true of many country missions, and indeed in some country missions the work is much harder. In a certain mission I know, one of the priests has to say a nearly Mass and then ride some five miles and say a second Mass and preach—fasting, and in the afternoon or evening another service with sermon. I have received a number of letters on this subject from priests who have to duplicate and who feel keenly the trying effects of the fast. The following extract from one of these may be interesting; I have others of much the same character:—

"I have to duplicate, having thirteen hundred people within easy reach of church, not to speak of those in my 'islands afar.' My communicants for the last twelve months have been 4,500 and more. There is no Saturday I do not hear on an average over fifty confessions—and sometimes they go up to 100 and 130. I began when I came here to preach at nine as well as at eleven; I was told I could not keep it up, and soon found out for myself I could not, so I have had to give it up at first Mass. At present I have Mass at nine and, generally, between 50 and 100 communicants, say thanksgiving prayer with the people—as otherwise they say none. Before the eleven o'clock Mass and after nine, churching. Then at the eleven o'clock Mass I

have the 'Veni Sancte' (recited)—Acts—long prayers for the end of Sacrifice (come down from time immemorial), Mass, sermon at Gospel, Baptism at two, Catechism, and children's Instruction at three, Rosary and Benediction at six.

"That is the *always* order. Sometimes—not infrequently—there is a sick-call thrown in. I have been called off two miles and a half at half-past seven in the morning. Back at nine (after five miles), Mass, sermon, Communions, etc. Mass at eleven, sermon and rest. Have been off immediately after Mass, four miles in a boat, small, open, tramp over hills in showers of snow; back home and, without going into the house, off three miles to another sick-call, and back just in time for six o'clock Rosary and sermon. I have been called off between nine and ten at night, have had fourteen miles' tramp (seven there and seven back) over bad roads full of holes and ditches; got home sometime about three in the morning, dead tired, and could not take a drink even, having to say Mass in the morning. My friend at ——— has a congregation of about 2,000. His church does not hold over 500, if so many. He does *not* duplicate—because he simply can't do it. He has tried, suffered so tremendously from headache when he tried it.

"When my neighbor was away for five weeks lately I had to say Mass here at ten, give Communion, preach, then drive off three miles and do ditto, along the open road, exposed twice as it happened to all the fury of an Atlantic gale from which I was not sufficiently protected by strong oilskin and sou'wester. On two occasions also quite recently, after *attending* my own parish and *his*, I had to go off seven miles from his place to a sick-call, driving this twenty miles in an open gig after my Sunday work and arriving at home to find my own congregation assembled for evening service. . . . Much of this refers to what I have done after duplicating. But on the principle that prevention is better than cure, I think it bears on your subject, as duplicating and fasting cannot be the best preparation for such work coming after."

As my readers must be well aware, the labors of the good missionary from whose letter I have quoted are such as many a priest in Great Britain and her colonies, and also in the United States, has to undertake as his regular Sunday duty. But there are many more whose work, though not so severe, is yet hard enough to cause great fatigue and exhaustion, and, when continued for years, to tell heavily on an ordinary constitution.

(3) The priest's life is valuable, even financially: his training is costly; there are comparatively few priests, and when one of them fails it is hard to replace him. He has an important position in the Church; he is for the flock committed to his care and should give them the best of his service, and yet he does not and cannot, and the diocese is frequently embarrassed by his failing health, or deprived of some years of service which he might have given were it not for the Sunday's fast. I believe that, taken as a whole, the death-rate of the clergy is very low as compared with that of other professions and occupations. But I have been told that the rate of mortality of the *Catholic* clergy is very high. How far this may be true, I have not been able to ascertain, but I am convinced that few medical men who know the work of the Catholic priest would not unhesitatingly affirm that the late fast on Sundays and feast days shortens life.

4. As we have seen, the law enjoining the natural fast is ecclesiastical. It admits of exceptions; it is capable of dispensation; the Holy See will dispense in the case of the laity; (dispensation has been granted to two of the laity in this parish); and I believe such dispensations are not uncommon. Why should not dispensation be granted in favor of the clergy, when this dispensation would be for the benefit not so much of the clergy themselves as of their flocks?

It seems to me that a modification of the law of fasting before Holy Communion, in so far as this law affects the celebrant, would be a logical sequence of the present practice of the Holy See toward chronic invalids. If dispensation can be granted to the laity who desire to communicate out of devotion, why not to the clergy who are in need of physical strength to perform their duties? Priests in this country—and no doubt in others where the same circumstances exist—would not seek a dispensation of this kind merely to save themselves from personal discomfort, but they would be justified in petitioning for a dispensation which would enable them to perform their work more efficiently.

I have spoken of a "modification" of the law. No one, priest or layman, would wish to see so ancient, so universal, so reverent, a disciplinary practice abrogated or dispensed with to any great extent. The thought of a priest sitting down to bacon and eggs after midnight and before Mass would make a fervent priest or

layman squirm.[3] Now the object of the Church in making the law of which we are speaking, was in the first place to prevent the repetition of the scandals complained of by St. Paul in his First Epistle to the Corinthians, and secondly that for greater reverence to the Most Holy Sacrament. It should be the first—or only—food in the stomach. These objects would still be attained, were dispensation granted, in certain cases, to priests who have to duplicate, and who suffer from the long fast, to take liquid food—intoxicants strictly excluded—such as broth, milk, tea, etc.—between the first and second Masses, i. e. immediately after the first Mass, thus allowing an interval of an hour or two between the two Communions. By the time of the Communion in the second Mass, the liquid would be digested and would have passed out of the stomach. Let me repeat, I do not advocate a general dispensation—or anything approaching to it—for all who have to duplicate. By my suggested "modification" I mean the granting of a dispensation—for liquid food only, as already stated—in cases of special difficulty; and each case should be tried on its own merits. Let Lehmkuhl's words apply to the cases of the duplicating clergy as well as to those of the invalid laity: "expedit pro tali casu ad S. Sedem recurrere, vel etiam ab Episcopo apud S. Sedem facultatem rogari, ut sibi liceat in necessitate hanc dispensationem concedere."

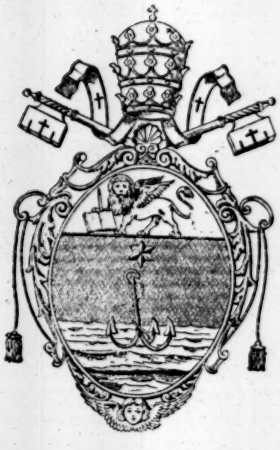
At the present time there is a good opportunity for a movement in favor of some such modification. The Holy Father is contemplating a revision of Canon Law; a Commission has been appointed to consider the matter, and chapters all over the world have been invited to offer suggestions. If it be the case that in certain countries the law of the Eucharistic fast presses heavily on the clergy, then let the respective chapters represent the case to the Holy See: the voice of many chapters could scarcely fail to make itself heard by the Commission. But it is for the Clergy first to make their grievance—if they have a grievance—known.[4]

W. H. COLOGAN.

Stock, England.

[3] Yet there is no law preventing the priest who had to celebrate Mass at midnight taking a hearty supper at 11.30.

[4] The writer wishes to state that were the modification suggested granted by the Holy See, he would not be benefited by it.



Analecta.

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

CIRCA DESIGNATIONEM CONFESSARII PRO MONASTERIIS MONIALIUM ET SORORUM.

Petrus Gonzales et Estrada Episcopus S. Christophori de Habana, omne illicitum vitare cupiens, a Sacra Episcoporum et Regularium Congregatione sequentium dubiorum solutionem humillime postulat; nimirum:

I. An Episcopus licite valeat confessarium ordinarium monialium unius Monasterii pro alius Monasterii monialium ordinario confessario designare?—Et quatenus *negative*—

II. An Episcopus confessarium ordinarium monialium unius Monasterii ad munus ordinarii confessarii sororum votorum simplicium eligere queat?—Et quatenus *negative*—

III. Utrum Episcopus unum confessarium ordinarium pro duabus Communitatibus Sororum possit licite deputare?

IV. An prohibitum sit Regularibus confessarios ordinarios sororum votorum simplicium esse, sicut pro monialibus eis vetitum est?

Et Sacra Congregatio E.rum ac R.rum S. R. E. Cardinalium Negotiis et Consultationibus Episcoporum et Regularium prae-

positae, omnibus sedulo perpensis, respondendum esse censuit, prout respondet:

Ad I. *Affirmative.*

Ad II et III. Provisum in primo.

Ad IV. *Affirmative.*

Romae, die 1 Septembris 1905.

D. *Card.* FERRATA, *Praef.*

L. † S.

PHILIPPUS GIUSTINI, *Secr.*

E S. CONGREGATIONE RITUUM.

DE MODO TEGENDI CAPUT A FRATRIBUS MINORIBUS IN MISSA ALIISQUE DIVINIS OFFICIIS.

A Sacra Rituum Congregatione expostulatum fuit:

Utrum Fratres Minores in Missa aliisque divinis Officiis amictum super nudum caput imponere debeant, an etiam possint ipsum amictum caputio superimponere?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, audito prius R.mo P. Procuratore Generali praefati Ordinis, qui annuente R.mo P. Ministro Generali, rationes pro utraque sententia adductas collegit et retulit, exquisito etiam voto Commissionis Liturgicae, omnibusque ad rem pertinentibus et consuetudinibus diligenter discussis et perpensis, rescribendum censuit: Ad R.mum P. Ministrum Generalem Ordinis Fratrum Minorum pro uniformitate servanda iuxta Rubricas et Decreta antea edita ab eadem Sacra Congregatione, ita ut Fratres Minores caput tegant cum solo amictu. Quod vero ad illas Ordinis Provincias seu partes attinet, quae ob peculiares difficultates et gravia timenda incommoda, aliud tegendi caput modum, cum caputio scilicet, amicto cooperto, sua consuetudine servaverint et adhuc servent, ut ipsis ab observantia praesentis Decreti circumstantiis perdurantibus, dispensatio concedi possit, eadem Sacra Congregatio rem prudenti arbitrio et conscientiae R.mi Ministri Generalis remittendam benigne existimavit.

Atque ita rescripsit, die 23 Augusti 1905.

A. *Card.* TRIPEPI, *Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

INDULGENTIA CONCEDITUR RECITANTIBUS ORATIONEM AD COR JESU PRO CONVERSIONE PECCATORUM.

Beatissime Pater:

Franciscus Episc. Erythrarum et Auxiliaris dioecesis Argentinensis ad Sanctitatis Vestrae pedes maxima cum reverentia provolutus enixe petit, ut omnibus christifidelibus indulgentiam trecentorum dierum toties quoties concedere benignissime dignetur, qui pie ac devote recitant orationem sequentem:

Oremus.

Domine Jesu, clementissime Salvator mundi, Te, per Sacratissimum Cor Tuum suplices exoramus, ut omnes oves errantes nunc ad Te, Pastorem et Episcopum animarum suarum convertantur. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia saecula saeculorum. *Amen.*

Juxta preces. *Die 26 Octobris 1905.*

PIUS X.

Praesens Rescriptum exhibitum fuit huic Secretariae S. C. Indulg. Sacrisque Reliquiis praepositae. In quorum fidem etc.

Dat. Romae ex eadem Secretaria die 22 Novembr. 1905.

IOSEPHUS M. *Can.* COSELLI, *Substitutus.*

Studies and Conferences.

OUR ANALECTA.

S. Congregation of Bishops and Regulars: (1) decides that the bishop may appoint the same priest to act as ordinary confessor for several religious communities of nuns; (2) forbids Regulars, that is, priests of Religious Orders, to act as ordinary confessors for religious communities of women, both those who make solemn and those who make simple vows.

S. Congregation of Rites decides that for the sake of uniformity in the celebration of Mass by priests of the Order of Franciscans Minor, they are to adopt the custom of placing the amice on the bare head instead of drawing it over the hood of their habit. In provinces of the Order where this mode of vesting for Mass presents serious inconveniences (owing to custom, climate, etc.), the Minister General has discretionary power to dispense, while the inconveniences last.

S. Congregation of Indulgences publishes an Indulgence of 300 days each time that the following prayer to the Sacred Heart, for the conversion of sinners, is recited:—

Let us Pray.

Lord Jesus, most merciful Saviour of the world, we humbly beseech Thee, by Thy most Sacred Heart, that all the sheep who stray out of Thy fold, may in our days be converted to Thee, the Shepherd and Bishop of their souls, who livest and rulest with God the Father, in union with the Holy Ghost, one God through all eternity. *Amen.*

THE SACRIFICE OF THE NEW LAW.

Editor, The Ecclesiastical Review:—

I propose to say only a few words in reply to Dr. MacDonald's kind notice of my article on Sacrifice; because there is much on which we are in reality agreed, and also because my views as to the relations of the Sacrifice of the Mass and the Sacrifice of the

Cross are contained in my third paper, which appeared in the last number simultaneously with his letter.

When I say that the Sacrifice of the Cross stands between the Old Dispensation and the New, I have no idea of implying its detachment or separation from the New Dispensation. The Sacrifice of the Cross stands at the head and front of the New Dispensation; by it the New Dispensation was inaugurated, as Dr. MacDonald well says; and it is, as we both say, the source from which the New Dispensation derives all its efficacy. I do not place the Sacrifice of the Cross standing between shadow and substance; I say (p. 468) that it *is* "the substance of the shadows." But it is not the Sacrifice of the New Law. That is the Mass.

Again, I think Dr. MacDonald and myself are agreed as to the sense in which the Sacrifice of the Cross may be said to be completed and past, and yet perpetuated. Cardinal Newman's words express what I mean far more perfectly than I have put it; but when I say that "In these texts (of St. Paul) the Sacrifice of Christ is already completed and past . . . *but enduring forever in its efficacy*" (p. 461), that, I take it, is what the Cardinal means when he says: "It must be present though past; it must be a standing fact for all time." It is St. Thomas' meaning when he writes:[1] "Licet passio et mors Christi de cetero non sint iteranda, tamen virtus illius hostiae semel oblatae permanet in aeternum." Moreover, the inexhaustible merits of the Sacrifice of the Cross are applied to the souls of men in the Mass. So far we are, I think, agreed. But now I come to the great point of difference. The Council of Trent teaches us in what sense the Mass is one and the same sacrifice with that of the Cross; but it also shows us that they are *two* sacrifices, and how they differ, as I have tried to point out in my third paper. I am of opinion that we can too strongly insist on the unity or identity of the Sacrifice of the Cross and the Sacrifice of the Mass. They are most truly one and the same sacrifice. They are also no less truly distinct sacrifices. If we affirm the one truth and neglect the other, we have only half the truth. And I cannot but think that a real danger to Catholic truth lies concealed in the ignoring of the distinction of the sacrifices,—*a fortiori* in its denial. For, once we

[1] 3, q. 22, a. 5, ad. 2.

admit the *absolute* substantial identity of the Sacrifice of the Cross and the Sacrifice of the Mass, it is a short step to the assertion that the celebration of the Holy Eucharist does not contain in itself the elements which are necessary and sufficient for the constitution of a real and true sacrifice, but derives its sacrificial character only from its relation to the Sacrifice of the Cross. The Mass is indeed essentially relative to the Sacrifice of the Cross, for it is, according to Christ's institution, its commemoration, and application; but it is not denominated a sacrifice purely by reason of its relativity and dependence, i. e., merely as being the commemoration of a sacrifice. Each Mass is in itself a true sacrifice, because it contains in itself the mystic and sacramental destruction and oblation of the victim, which sufficiently fulfil the conditions essential to sacrifice when the victim is present *sub specie aliena.* Hence, even though Christ had not related the Holy Eucharist to His death on the Cross, even though He had not died, the Mass would have been a true sacrifice, though essentially differing from the Mass as it was in fact instituted, in the absence of the relation to the death of the Cross, and in having a different *finis.* To sum up, the Sacrifice of the Mass is one and the same with that of the Cross, if we understand sacrifice in the sense of the victim offered; as St. Thomas understood it in the passage quoted by Dr. MacDonald:[2] "Sacrificium quod quotidie in Ecclesia offertur, non est aliud a sacrificio quod ipse Christus obtulit," for the holy Doctor proceeds to explain in the words of St. Augustine: "Sacerdos ipse Christus offerens, ipse et oblatio." But if we use the word sacrifice in its strictest sense, of the sacrificial action, the act of oblation, we must admit the real distinction of the Sacrifice of the Cross and the Sacrifice of the Mass, the latter being most certainly "a distinct oblation containing within itself all the elements of a real sacrifice."[3] This follows directly from the dogma of faith defined by the Council of Trent, sess. 22, can. 1. Stentrup[4] says: "Eucharistica celebratione verum propriumque sacrificium contineri, dogma est omnibus divina et catholica fide tenendum."[5] *Hinc dogma etiam est ad catholicae fidei depositum*

[2] 3, q. 22, a. 3, ad. 2.
[3] See p. 630.
[4] De Verbo Incarnato, Soteriologia, Vol. II, p. 408.
[5] See Conc. Trid. ubi supra.

pertinens in celebratione eucharistica elementa omnia haberi, quae ad veri sacrificii essentiam constituendam concurrunt." The words of St. Paul "by one oblation he consummated," etc., need not be misleading. The objection drawn from the "one oblation" is answered in the ordinary text-books.

This brings me to the last point, namely, is the act of oblation an intrinsic constituent of the essence of sacrifice? Here once more Dr. MacDonald would seem to be really in agreement with me, for he says (p. 625): "The essentially sacerdotal act is . . . the offering to God of the victim slain." *Atqui* the essentially *sacerdotal* act is the essentially *sacrificial* act, and offering and oblation are convertible terms. *Ergo*, oblation is the essential act of sacrifice. But there is a misunderstanding for which I admit that I am at least in part responsible. I had no intention of saying that the essential act of Christ's sacrifice was the internal act of His will, whereby He freely laid down His life and offered it to the Father; but that it was the oblation of His life as sensibly and symbolically expressed in outward act. For I quite recognize that the essential elements of sacrifice must be sensible and visible. The fact is that when I was writing the passage on p. 465, I was mentally connecting it with the general statement of the essentials of sacrifice which I had made in the previous article;[6] and on this account the passage in the second paper, if taken by itself, is certainly obscure. But it was because I had in my mind the necessity of a *sensible* act of oblation, that I added the note: "This active laying down of life was sensibly manifested by the loud cry with which Jesus gave up the ghost;" and the two references to St. Thomas. For, in 3, q. 22, a. 2, ad. 2, he says: "Alio modo potest considerari occisio Christi per comparationem ad voluntatem patientis, qui voluntarie se obtulit passioni; et *ex hac parte habet oblationem hostiae*." This idea St. Thomas develops in the Compendium of Theology, c. 230, where he says also that "Hujusmodi divinae virtutis indicium Centurio cruci Christi assistens sensit, dum eum vidit *clamantem* expirare." By the loud cry, then, our Lord sensibly manifested that He laid down His own life, and that the shedding of His Blood was truly His own priestly act, whereby He sensibly expressed the offering of

[6] October, pp. 390–1, 3°.

that life to His Heavenly Father. Thus, on the Cross, Christ conformed to the general law of sacrifice that the oblation of life must be expressed and symbolized by the pouring out of the blood of the victim by the priest (which is always a sensible act), as is true also of the Mass, wherein the oblation is symbolized by the sacramental blood-shedding, in the separate consecration of the Body and the Blood of Jesus Christ. In my first article, I have endeavored to prove, both from the pagan sacrifices and from those of the Old Testament, that this sensible symbolic oblation, the outpouring of the blood of the victim, is an essential element of sacrifice; but I may be allowed to repeat briefly one argument which goes straight to the point. Very often the physical destruction of the victim was accomplished by the official slaughterers, laymen; and this was the case on Mount Calvary, for Christ did not kill Himself, but was put to death by the executioners. But the priest alone sacrifices, and his act of sacrifice must be an external, sensible act, not the internal act of his will by which he devotes the life to God, but a visible symbolic act expressive of this internal act of oblation. If this sensible oblation is wanting, there is no sacrifice. The destruction of the victim is indeed essential too, but it is the material constituent; the symbolic act of oblation is the form, determining the act of destruction to be a religious rite and a sacrifice.

CHARLES J. CRONIN.

Rome, Italy.

FATHER LAGRANGE'S TRUE OPINIONS AND THEIR TRUE VALUE.

Editor, THE ECCLESIASTICAL REVIEW:—

As was to be expected, our defence[1] of Father Lagrange's conclusion—God teaches in the Bible neither more nor less than the inspired writer teaches and intends to teach—has brought forth a rejoinder[2] from the very able contributor to the *Recent Bible Study*, who, in the June number of THE ECCLESIASTICAL REVIEW,[3]

[1] "What Father Lagrange Says and Thinks." October, 1905, pp. 422 ff.

[2] "Father Reilly's Critique of Our Recent Bible Study for June," November, 1905, pp. 520 ff.

[3] Pp. 647 ff.

had criticized the syllogistic series of Father Lagrange that concludes as above. We are gratified to find in the rejoinder an assurance from the critic that his purpose is to assign to Father Lagrange "his true opinions, and to these opinions their true value." And while we regret that he has failed in his purpose in his second criticism no less than in the first, we are glad that he has given to us another opportunity to reply to unsound criticism, and so, in a measure, to set before the readers of the REVIEW the real truth and the real value of the doctrine under discussion.

Before beginning an inquiry into the explanations and statements of the rejoinder, it will not be amiss to observe that there is not here a question of man against man, but of system against system. Yet the system must rise or fall according as the arguments of the man are strong or weak. In this connexion it must be borne in mind that there is a great disadvantage in carrying on a controversy when one is half a world away from the scene of action.

I. The first comment of the November criticism to merit our special attention is that Father Reilly "passes over the requirements for formal teaching adopted from Fr. Nisius," and thus disposes of "our Major Premise." Yes. We did pass over "the requirements" in question; we did so for the same reason that we passed over "the observation on Fr. Von Hummelauer and the fate of Lenormant's book" a few pages farther on (p. 428), simply because they did not fall within the range of our subject. However, since it is required, we readily grant the truthfulness of Fr. Nisius' doctrine, and we find no difficulty whatever in admitting the evident "Major Premise," viz., Fr. Lagrange's syllogistic series[4] concerns truths *taught* in the Bible.

But we cannot dismiss the remainder of the section under consideration so easily. We are confronted with a minor that reiterates an erroneous interpretation of Fr. Lagrange's words, even after we had called attention to the error on its first appearance. The minor reads: "But, according to Father Lagrange, historical and scientific truths are not taught in the Bible." This assertion

[4] We give here the series: "God teaches everything that is taught in the Bible; but He teaches nothing therein except what is taught by the sacred writer; and the latter teaches only what he wishes to teach." *Rev. biblique*, 1896, p. 506.

is so malleable that we are justly credited with having flattened it into the following: "Historical and scientific truths which are inspired without being revealed [or without being closely connected with revealed truth, as our distinction showed] are not taught in the Bible." At the same time, we are honored with having claimed that truths "at once revealed and historic *or*[5] scientific" are taught there. Then, we are called to account for the distinction. We respond cheerfully.

On the one hand, when we have revelations strictly so-called, that is to say, when we have the imparting from on High of a truth hitherto *unknown*, and when such a truth is intimately connected with a historic or scientific fact, it is impossible to teach the revelation in its integrity without teaching the material fact; and to call the fact into doubt would be to impeach the authenticity of the revelation. Thus, the birth, death, and resurrection of the God-man were at once revealed truths and historical facts. Let us take a particular example, the Crucifixion.

It is revealed that the Son of God was put to death and that His death was an act of redemption for the whole human race. It is an historical fact that a certain Jew was crucified under Pontius Pilate, at Jerusalem, on or about the feast of the Passover, for having proclaimed Himself the Son of God. The relation between these two truths, or rather, between the two aspects of this double truth, is so necessary that the disproval of the fact—if that were possible—would have the serious consequence of falsifying the revelation. In such cases, therefore, the historical fact is taught with the revelation, and inasmuch as it is taught with it and on account of it, it enjoys equal infallibility with it.

On the other hand, "historical and scientific propositions that are inspired without being revealed" lack this necessary connexion with revelation. They are none the less *true*, but they are not *taught;* for there is nothing to show that their author intended to impose them upon us as objects of faith.[6] It is one of Fr. Nisius' "requirements" that is wanting.

We would have been gratified to see the difficulty of our critic

[5] Thus read the original MS. as given to the copyist, not: "revealed and historic *and* scientific." But the sense is clear in either case. The phrase will recur.

[6] Cf. *Rev. biblique*, 1905, p. 289.

backed up with argument. Instead of that, however, there is only an assumption that the distinction is not well-made; and this assumption is followed by a series of questions that have no bearing upon the distinction proper, but only upon the wording of one member of it. Hence, satisfied with having demonstrated that the Minor Premise and the conclusion of the critic do not "stand in their unlimited width," we refer those interested in the irrelevant questions to the annotations below for the required information concerning them.[7]

Finally, it is repeated with complacency that, "even with a limitation" of our critic's minor, "Fr. Lagrange's syllogistic series remains inapplicable to a wide range of Biblical truths." With regard to these truths it is conceived by the writer as "a wrong key that opens the door negatively." We may answer that general or, better, primary principles seldom have any practical results without the co-application of other principles that are less general. There are many doors that cannot be opened with a single key It may be briefly stated that the result of the principles at stake is the division of all Biblical truths into two grand classes: truths *taught* and truths *not taught;* just as the principle of contradiction divides all combinations of ideas and things into two well-

[7] *a.*—Difficulty about the omission of the word *révélées* in the phrase: "des vérités révélées et des faits historiques connexes."—R. The word was contained in the original MS., but must have been omitted in the typewritten copy.

b.—The critic did well in not quarreling about the addition of the term "scientific" in the phrase "revealed and historic or scientific": he is satisfied with remarking that the word does not occur "in the French original." But we were not then quoting the French original; our quotation had been brought to a close and was properly punctuated. We were explaining its meaning when we employed the word "scientific"; and we added the word because, as we stated, Fr. Lagrange was answering an inquiry that extended explicitly to "*scientific*" as well as to "historic" truth. (*Rev. biblique*, 1905, p. 288.) The value of the argument for scientific truth was *a fortiori*.

c.—"If the '*faits historiques connexes*' were to be regarded as *revealed*, would they not fall under the class of 'vérités révélées'?" What point there can be in this question baffles us. The detached words "*faits historiques connexes*" are nowhere used alone in this connexion either by Fr. Lagrange or by us. They are always coupled with others, as in the expression: "*des vérités révélées et des faits historiques connexes.*" We may let it go with the remark that it is like the following question: If human bodies *united* (to souls) be regarded as *living*, would they not fall under the genus *vivens?*

defined categories: the possible and the impossible. How much farther one would expect a fundamental principle to operate needs to be told. In reality the objector seems to complain, not because we have a wrong key, but rather because we have to lift the latch after turning the key, or because we have not a skeleton-key or a fairy's wand. He is disappointed at not finding more in the syllogism than the author intended to put into it.

II. We are following the divisions of the November rejoinder, and have come to the second, in which we shall now see again that Fr. Lagrange's Minor Premise has not been scathed. (*a*) At this point we find that, whether wittingly or unwittingly, the very ground of discussion has been destroyed. In the June number of the REVIEW the critic not only insists that "the typical sense is one of the genuine senses of Scripture, taught in and by Scripture"—the thesis to which he confines his remarks in the November issue—but also represents it as absurd that the sacred writer should understand and intend the typical sense "in all those passages in which it really occurs," maintaining that in all such places God actually *teaches* the truth conveyed in that sense. It was against these additional clauses taken *in conjunction* with each other that we directed our attack. Since they have been rendered conspicuous more by their omission from the November article than by their apparent defence, we take it as a concession that justifies our first contention—namely, that God teaches the typical sense only in those passages where the sacred writer intentionally describes the type *as a type*.[8]

We grant that Caiaphas's words had a "hidden meaning," just as every passage with a typical sense has a hidden meaning; but we repeat, even more forcibly than before, that, since the meaning is "*hidden*," it is not taught in the words that hide it, but in others to be looked for elsewhere. Things that are *taught* become manifest in the degree in which they are taught.

(*b*) With regard to the views of the Prophets and Evangelists, we join with the writer of the rejoinder in urging the impossibility that a man should teach "the contrary of what he intends to teach," or that the inspired authors mentioned should insert into their writings "ideas and views contrary to the true sense of

[8] For illustrations, see REVIEW for October.

Scripture." But it is extremely difficult, not to say utterly impossible, to see what bearing this declaration has on the matter involved. From the beginning to the end of our defence the phrase "contrary to the true sense of Scripture," and the solitary word "contrary," cannot be found, nor is there any trace there of the significance attached to the expressions by our critic.

III. (*a*) After doing our best to regard favorably several very awkward expressions in the rejoinder, it is a decided pleasure to observe that its writer has profited by our suggestion to speak in his third division precisely of *teaching*. But in filling out the defective distinction to which we had called his attention, he has, as expected, given cause for further discussion. He admits a case when the sacred writer does not actually teach "what he intends to teach." This phenomenon takes place when the author "does not intend to teach the objective sense." If this be true, what criterion is left to us for judging when the sacred writer teaches or when he does not do so? If, with the manifest intention to teach, he can fail of his purpose in one case, why can he not do so in another? Even the cherished "requirements"[9] of Fr. Nisius fail to guarantee our judgment in the case cited. In the rejoinder the "requirements" seem to have been abandoned, even after the writer had imposed them upon us in the June criticism, and again in the beginning of the rejoinder itself; for in the hypothesis mentioned all three "requirements" may be present, and yet the author fails to teach.

(*b*) Since the "trap" found by us in this part of the June criticism is said in the rejoinder to be founded on the critic's "supposed ignorance of the essential elements of the typical sense," we wish to state that it was far from our intention to make any such imputation, and that we had not forgotten that the critic who has contributed so many valuable papers to the *Recent Bible Study* must be a man of rare attainments in Scriptural studies, to whom respect is justly due. But even such a student may fail once in a while. When we called attention to the fact that from

[9] The three "requirements" are: "First, the intention of communicating a truth; secondly, the stirring up of the disciples' attention and intellect; thirdly, both the one and the other with the view of attaining a certain educational purpose." (See REVIEW, June, p. 648.)

his own statement there follows a conclusion which, when brought to his attention, he could not admit, or, if admitted, would oblige him to admit that his reasoning at this point also was illogical, our purpose was to set forth the true opinions of Fr. Lagrange and to give them their true value by refuting, point by point, a criticism that might otherwise be accepted by the readers of the REVIEW as sound. We feel constrained to add, therefore, that the rejoinder does not affect the conclusion that we drew.

IV. In the fourth part of the rejoinder we are once more brought face to face with Fr. Billot's three statements, and we are accused with having failed in our response to all three. Before beginning the dissecting process let us take the three statements in a group. What was meant by bringing them forward? Evidently, to show that "Fr. Lagrange[10] was wrong." How was this effected? Simply by opposing Fr. Billot's authority to his. How should such a refutation be nullified? Naturally enough, by a reverse process, by opposing Fr. Lagrange's authority to Fr. Billot's. This we did.

(*a*) Yet Fr. Lagrange's critic would be loath to admit that there was a mere placing of one authority against another. He gives summarily the proofs of Fr. Billot's opinions. But of what sort of proofs are they? To begin with, the first and second statements, each one of which is distinct from the other, are proved by a single proposition, by a proposition that is freely granted by both sides. Thus, from the fact that "God is the principal author of Sacred Scripture," about which there can be no doubt, Fr. Billot deduces the falsity of these declarations: (1) that "the sacred authors are authors like profane authors, neither more nor less;" and (2) that "Biblical writers chose their own literary form."

Mark well that we speak here of the "statements" as they appeared in the June number. By an easily explainable change the first "statement" is omitted in the November issue, and into its place the writer, who had evidently recognized the gross defect in his line of reasoning, puts its proof.[11]

[10] And Fr. Von Hummelauer.

[11] The statements as they appeared in the June number, p. 652:—

"(1) It is false, he [Fr. Billot] says, that the sacred writers are authors like

Now, what is it that really follows "from the fact that the *inspired writers are only instrumental and not independent writers?*" That they "are authors like profane authors, neither more nor less?" By no means. The conclusion is: Therefore, the sacred writers are *less* than profane authors, for the latter are always *principal* and *independent* writers. We need say no more on this point. A change was introduced into the November issue, that was prudent and opportune. Moreover, it shows clearly why we credit our critic with proving the first two statements by the same proposition, although the proposition was given at first in proof of the second statement only, but was afterwards transferred to the first and omitted in the second.

Nor was there any misunderstanding regarding this statement, as it is claimed in the rejoinder. We understood both the literal sense that was expressed by it (as we have just shown), and the "contrary sense" that was intended. And now, on reflection, we begin to see what was meant in the passage about the "contrary sense" in the prophets. No, we do not believe that such rare expressions could find their way into Scripture, not even into "primitive legendary history." We saw at once that every one would admit this "contrary sense," which was better expressed by Fr. Billot's statement taken alone than with its proof. And so all that we tried to show was that Fr. Lagrange also admitted it, putting the principal part of our quotation from him in italics. Unfortunately in the statement "Fr. Reilly believes, his opponent denies that the sacred writers are supernaturally *unillumined* just like profane writers," our opponent has struck upon a word that needs to be explained. We fail to see an accusation here. There must be a mistake of the press.

profane authors, neither more nor less. He proves this from the fact that the inspired writers are only instrumental and not independent writers.

"(2) It is false that the Biblical writers chose their own special literary form. This contention too rests on the fact that God is the principal author of Sacred Scripture.

"(3) It is false that there is no literary form which the Holy Ghost cannot employ in the inspired books. For the inspiration of the Holy Ghost is incompatible with our ignorance, our vanity, and our untruthfulness."

In the November number the first statement is made to read: "Fr. Billot denies that the inspired writers are principal authors just as profane authors are."

(*b*) In the next place, we are told "Fr. Reilly does not meet Fr. Billot's second statement. Fr. Billot denies that Biblical writers chose their own *literary form;* Fr. Reilly speaks of the writers' *individuality* and their *style.*" We had spoken elsewhere[12] of the choice of literary form, and therefore deemed it unnecessary to repeat our line of reasoning under this section. We were satisfied to speak in general terms of the *individuality* of authors *as authors*, believing that such a formal individuality is not preserved in its integrity if the author is denied a choice in his literary form. At the same time, far be it from us to deny or to limit the influx of the Principal Author into such a choice, as our opponent implies we have done. Now, therefore, to acquit ourselves of the accusation and to bring out more clearly Fr. Lagrange's teaching, we shall speak once more of the literary form.

It must be borne in mind that Fr. Billot's statements were directed mainly against *La Méthode Historique;* because in that work Fr. Lagrange admits the presence of "legendary, primitive history," or of "popular traditions" in the inspired writings. Relative to this admission we asked: "If it is legitimate to originate a parable or an allegory in order to convey a moral truth, what harm can there be in taking a piece of literature already in existence and giving it a religious import, especially if it is of a nature to move the mind and heart?" Remember, we are pleading for the age of a "rude people," the first of our race. History strictly so-called did not exist anywhere in the earliest ages, unless we force it into the Bible before we find it there. It was legendary, primitive history that was the kernel of history, as we understand it to-day. This is an established fact. We admit the development outside the Bible,—why not admit it within? Why not say that God spoke to the people through a medium that was most familiar to them, just as He spoke to the devout Jewish shepherds through an angel, but to the Magi, who were astrologers, through a material star? If the Fathers of the Church, like St. Augustine, accepted the opening chapters of Genesis as real history, they also accepted the legends of "the

[12] See page 428, last paragraph of section 1 c, and, more at length the two paragraphs touching Fr. Murillo's views, pp. 429 and 430.

Nations" as real history, except when those legends were mythological. The Fathers were therefore consistent. What we want is their consistency, their logical system of exegesis, even more than the material conclusions, unless it be that they establish those conclusions with unanimous consent.

To return to our first argument, it is briefly this: "Popular traditions" and "primitive history" stand half-way between the parable and real history. We all admit the extremes. Why do we hesitate about the mean? Because in the opinion of our opponent popular traditions and legendary history, which go hand-in-hand, may not be accepted in the objective sense. Now, what does he intend to signify by "the objective sense"? He does not define the terms, but he does what is better: he gives us examples. About the objective sense of strict history there can be no doubt. Relative to the other extreme he tells us in his fourth annotation (p. 523) that the objective sense of figures is "the *figurative* sense;" that the objective sense of the parable is "the *parabolic* sense." Why then should he refuse to add that the objective sense of "popular traditions" is the *popular* sense, and that of "primitive legendary history" is the mixed *primitive*, *legendary*, and *historical* sense? What is more, how can he deny that these last kinds of literature can have an objective sense? If such a course is logical, we fail to see it.

(*c*) In the third place, it is alleged that "Fr. Reilly does not disprove Fr. Billot's third statement." Why not? For the simple reason that no proof of it had been offered. *Quod gratis asseritur gratis negatur.* Indeed, Fr. Billot, as the opponent claims, has the right to exclude from Sacred Scripture all those literary forms which he considers incompatible with inerrancy; but Fr. Billot's authority in this matter does not extend beyond his own personal estimation, unless he gives solid proofs for his opinions. It is clear that the process described is *a priori.* Fr. Lagrange's system is the reverse, *a posteriori.* The latter maintains that we should first find out what is actually in Scripture; then we shall be able to tell what is compatible and what is not compatible with "the inspiration of the Holy Ghost." To play a little with logic, Fr. Lagrange's principle is: *de facto ad posse valet consequentia,* while Fr. Billot, as represented, prefers: *de*

non-convenire ideali ad non-posse reale valet consequentia. No scholastic would attempt to establish a truth by a *convenit* or a *non-convenit* of this sort. The *convenit* and the *non-convenit* of the scholastics always presuppose their objects as established otherwise with certainty. If Fr. Billot does this, he is begging the question.

It would seem that we had forgotten our first resolution to deal with the system, rather than with the man. But, since the system is put forth in concrete expressions, the author of the expressions cannot but come to the front from time to time. However, no system collapses merely because an individual defendant falls short of his choicest task. Much less would an opposing system suffer from his attacks. We desire to repeat in conclusion that, in exposing the unsoundness of the criticism made against Fr. Lagrange's doctrine, we have not wished to be personal. We have been dealing with an anonymous writer who, as we have said, merits respect for his learning; but whom, nevertheless, we have found to fail in his endeavor "to assign to Fr. Lagrange his true opinions and to these opinions their true value." We doubt not that he will recognize, sooner or later, the soundness of the syllogistic series, and correct the views he has propounded in his criticism of it.

THOMAS À'K. REILLY, O.P.

Jerusalem.

THE QUESTION BOX.

Editor, THE ECCLESIASTICAL REVIEW:—

I was very glad to read in the last number of your esteemed REVIEW J. F. W.'s plea for accuracy and careful treatment in the use of the Question Box on missions to non-Catholics. I have frequently heard priests say: "It is the easiest thing in the world to answer the questions of outsiders. I answer them the same evening they are given to me." Some have gone so far as to take the box in the pulpit and answer them without any preparation whatsoever, so as to impress the audience with the speaker's ready learning!

On the contrary, the accurate answering of questions is the most difficult part of a missionary's work. Any priest gifted with a certain fluency of speech can prepare a lecture on the Church,

the Eucharist, and the like, in a few weeks, and memorize it in a few days or even hours. But to answer well the various questions on dogma, morals, Scripture, Church history, etc., requires not only a thorough acquaintance with our seminary text-books, but demands the thorough student, who as an apologist knows how to distinguish carefully dogma from opinion, grave commandment from slight, fact from legend. The preacher of the Gospel must be above all "the witness to the truth," and if his own mind be full of inaccurate notions, how can he avoid giving, as J. F. W. well says, "only the crumbs of the food the non-Catholics seek, instead of a generous repast."

There are, it seems to me, certain cautions that should always be observed on such occasions. In *dogmatic* questions one should invariably distinguish the *de fide* teaching of the Church from the teaching of individual Fathers, theologians, pious opinions, and the like. The private revelations of a saint should not be presented as of equal authority with the revelation of the dogma of the Divinity of Christ. The explanation of a certain theologian should not be given as if it were on a par with the dogma he explains.

In *moral* questions one should always carefully distinguish the grave commandment from the slight, and not give outsiders the impression that one is bound to observe the details of some private devotion just as much as the obligation of one's Sunday Mass or Easter Communion. If a priest in the confessional refuses absolution to every member of a secret society, condemned or not condemned by the Church, because he hates secret societies, how can he answer accurately the question: "Why does the Church condemn secret societies?"

In *Scriptural* questions the greatest care must be taken, owing to the present state of the Biblical problems. We are not called upon to discuss publicly the thousand-and-one difficulties that are urged by critics and may perhaps not be definitely settled for centuries. Such difficulties should be left to private conferences with the objector, for they would only disturb the minds of the unthinking and unscholarly inside and outside the fold.

In *historical* questions we must be loyal to the truth. We are not bound to apologize for the excesses of the Spanish Inquisition,

or to hold that the intolerant spirit of some ecclesiastics was in accord with the spirit of Jesus Christ; we are not called upon to defend the political policy of a Catholic king, or even of the popes; we are not bound to whitewash any scoundrel, no matter how high in Church or State, merely because he was a Catholic. The wholesale denial of some Catholic controversialists, ignorant of the admissions of their more scholarly brethren, will merit only the ridicule of the intelligent outsider.

Many questions ought not to be answered, because they are local, personal, trivial, impure, or blasphemous. I have received many long communications of the A. P. A. type of accusation which were not fit to be read before any mixed audience. If any such questions are excluded, however, due notice should be given, so that we will not deserve the charge of refusing to meet a difficulty.

I do not agree with J. F. W. that questions like the following: "Why do Catholics count their prayers on beads?" savor of a state of idiocy. It is in the very large cities that Catholic missions are given most frequently, and the lightning-like rapidity with which the rosary is commonly said offsets any beautiful answer about meditation on the Glorious Mysteries, etc. Inquirers should be told that (1) the words of Jesus in Matt. 6: 7 of the King James version are not given accurately, but in a paraphrase borrowed from Calvin; and therefore Christ did not find fault with repetitions of any sort.

(2) That the mechanical praying of many Catholics in saying the rosary is an abuse which the Church condemns as strongly as outsiders, etc.

(3) That we are not bound to believe that the rosary was given by the Blessed Virgin to St. Dominic, as many Catholics seem to imagine.

(4) That it is both a mental and vocal prayer, that helps, when rightly understood, to excite devotion to Jesus Christ and His Mother, who are associated throughout.

There are few preachers capable of answering off-hand any and all difficulties. For (1) one may meet some historical detail that needs looking up; (2) one may meet with an insulting, impure attack on individuals which a spiteful questioner simply wishes read, or which every intelligent man would exclude.

I remember a Unitarian minister once asking "Is there not a MS. lately discovered which makes Joseph the real father of Jesus?"

Our off-hand lecturer would instantly dismiss the subject with an emphatic No; whereas a more careful student would look up the Lewis Syriac MS., and explain the reason of the text of Matt. 1: 16, as implying legal paternity. It seems better, therefore, to answer the questions the evening after they have been received. This enables one to verify texts of Scripture or the Fathers, to decipher badly-written questions, to properly group others, and the like. If any special difficulty is met, and no library is available, the nearest seminary or the University of Washington will give the answer in a very short time.

Above all, the Question Box is not merely a matter of accuracy but of tact. Some men make the truth so repulsive that men see merely the cloak of vulgarity or bitterness that hides its divine beauty, and so hate the Church because of its incompetent defender. Others indulge in sarcasm and invective, so as to leave as a result of their apostolate a legacy of hate that will keep souls outside the Church until the end. A kindly tone does not mean a lack of earnest conviction, or imply a minimizing spirit. We ought to teach the doctrines of Jesus Christ—no more, no less—in a spirit of love for His stray sheep. I know one large Eastern diocese where the apostolate to non-Catholics is held in little honor, because the object-lesson in a series of missions was given by a thoroughly unprepared and bitter apologist.

BERTRAND L. CONWAY, C.S.P.

New York.

FATHER TYRRELL, S.J., AND DR. MacDONALD ON THE PSYCHOLOGY OF OUR SPIRITUAL CONCEPTIONS.

In a recent number of THE DOLPHIN we published a series of articles by Father Tyrrell, S.J., on "The Spirit of Christ," in which the learned Jesuit author expressed the thought that certain necessary flaws in our mental constitution tend to vitiate our efforts to represent things spiritual, and that therefore our knowledge of spiritual things most often remains inadequate. The Very Rev. Dr. MacDonald, with whose erudite articles on psychology

and symbolism our readers are sufficiently familiar to make them appreciate the value of his criticism, objects to Father Tyrrell's statements. The following paper containing Dr. MacDonald's strictures we reprint here from THE DOLPHIN,[1] in order to let the reader understand Father Tyrrell's reply.

I.

DR. MACDONALD'S LETTER.

The Editor:—

An article by the Rev. George Tyrrell, S.J., in THE DOLPHIN for October, contains the following paragraph:—

> There is little doubt as to what a "spirit" meant for the Apostles, when they spoke of men being possessed by evil spirits or being filled with the Holy Spirit, or when our Lord promised that His Spirit would abide with them. In the simple philosophy of earlier times whenever a man's mind or tongue or limbs or faculties seemed to be wrested from his own control and made the instrument of an intelligence other than his own, whether better or worse, this effect was ascribed to the entrance into him of a spirit,—i. e., of a principle akin to that which normally animates and controls our bodies when we are alive and leaves them when we are dead. We can see now that in many ways this first effort of philosophy to explain the normal and supernormal phenomena of our life is necessarily anthropomorphic and childish; but, though to some degree we may seem to have corrected its crudities, we should be less pardonably childish ourselves did we fancy that our deeper philosophizings had entirely escaped from the necessary flaw of anthropomorphism, and even materialism, which must always vitiate our efforts to represent things spiritual.

I am not sure that I seize the precise meaning of these words. Taken as they stand, they appear to involve a denial of the real invasion of man's body by evil spirits, whereof many instances are recorded in the New Testament, and, what is more serious, of the real indwelling and operation in man of God's Holy Spirit, more especially as the author of prophecy and kindred manifestations. For the idea that an intelligence other than man's own, whether

[1] THE DOLPHIN magazine has been withdrawn for the present to give place to the more urgent claims of *Church Music*, published by the ECCLESIASTICAL REVIEW.

better or worse, may take possession of his mind or limbs or faculties, is said to be the outcome of a first effort of philosophy to explain phenomena that are now recognized as normal or supernormal merely, that is, I take it, out of the ordinary indeed, but not preternatural or supernatural. And such an explanation of the phenomena is affirmed to be, in many ways, necessarily anthropomorphic and childish. But if any of these "many ways" be regarded as essential, the explanation is not true. For an explanation that is, in any essential respect, childish is, in an essential respect, unreasonable and absurd. I may have failed, as I have said, to grasp the true meaning of the learned writer's words, but, at any rate, this is the impression they have made upon my mind.

It is, however, with the doctrine contained in the second part of the last sentence of the paragraph that the present article is mainly concerned. We are told that there is a "necessary flaw of anthropomorphism, and even materialism," in our mental constitution, from which even "our deeper philosophizings" cannot entirely escape, and "which must always vitiate our efforts to represent things spiritual." The psychology which finds expression in these words pervades the whole paragraph, and crops out here and there throughout the article. It is, I am persuaded, an unsound psychology, apt to beget unsound views in the domain of the spirit, and tending to discredit our knowledge of spiritual things.

To "represent" a thing may mean either to put before us some sensible likeness of it, as in a picture, or to convey an idea of it to our minds by means of symbols that have a conventional value. In the former case, the representation is made to the eye or the imagination; in the latter, to the intellect. Now, man is so constituted that things must be put before his mind under some sensible form, else he cannot at all get any idea of them. If the thing is material, the imagination pictures it to the intellect, which then apprehends it. It is plain that things spiritual cannot thus be pictured in imagination. Hence, if we could not form an idea of a spiritual thing without having a picture of it in the imagination, we could never form an idea of it at all. And so our efforts to represent things spiritual would not only be vitiated, but fore-

doomed to utter frustration. A spiritual thing is of its very nature and essentially unpicturable, though a picture of some material thing may be formed in the imagination or on canvas to represent it. But, in this case, the picture has neither validity nor value as a picture. It is not a likeness; it is but a symbol.

Pictures impress images of things on the sense of sight and the imagination. Symbols, on the other hand, convey ideas of things to the intellect. But just as pictures presuppose things real or imagined, so symbols presuppose ideas, which are the things of the mind. In the order of being, the idea comes first, and the symbol comes after; in the order of knowing, or rather of learning, the converse holds; the symbol comes first, and the idea follows. I say "of learning," for a distinction must be made between the genesis of ideas and the conveyance of ideas from mind to mind. In the genesis of an idea, the symbol of it, as such, can play no part. It is recognizable as a symbol only by the mind that already possesses the idea that is symbolized as well as a knowledge of the fact that the symbol represents it. In the communication of ideas, on the other hand, symbols play an all-important and indispensable part. They are the current coin of the realm of intellect, whose regal stamp they bear upon them. They serve the same purpose in the world of mind, where thought is the staple of exchange and barter, that any form of legal tender serves in the commercial world.

Among the various kinds of symbols words hold the place of preëminence. They are the distinctively human signs of ideas, conventional in one sense, but in another and true sense, natural; for nature, in furnishing man with the faculty of speech, seems to dictate that he should employ words to express his ideas. Other symbols have but a limited use, and serve for the exchange of thought only among those who are initiated in the meaning of them. Words are legal tender in thought-transactions the world over, among all classes of men and to an unlimited extent.

Now words represent ideas; and ideas represent things, spiritual as well as material. Ideas of spiritual things we do certainly possess; our consciousness attests the fact, and words expressing such ideas are to be found in every language. As, then, we have the ideas, so we have the means of representing

them. And if the ideas are true, because the ideas are true, there is no flaw in our constitution as men which vitiates our efforts to represent things spiritual. Words are the coinage of the intellect, and they are no spurious coin. By means of words spiritual things are represented—i. e., made present to our minds—because words represent ideas, and ideas represent things. Were we angels, bodiless spirits, instead of men, we should, of course, do without words altogether, and without every kind of sensible sign, in the representation of things spiritual. The fact that we cannot dispense with such sensible aids means only that we are men; it does not mean that we are incapable of acquiring ourselves, and imparting to others, true notions of things that lie in the spiritual order. He who made us "a little less than the angels" destined us from the first to be their companions in glory. Nor has He left any flaw in our nature which must vitiate our efforts to acquire and impart true conceptions of our last end and the means needful to attain it. All of God's works are flawless after their kind and in their measure, and of all God's works in this visible world man is beyond comparison the most perfect.

To discuss the genesis of our ideas of things spiritual would carry us too far afield. The matter does not properly come within the scope of our present inquiry. The "necessary flaw" is affirmed to be, not in the faculty by which we acquire ideas, but in the faculty by which we set the things for which they stand before the mind. There is question, not of how we come by the ideas, but of how we represent the things. Nevertheless the two questions are so closely bound up that a brief word upon the former may serve to throw some light upon the latter.

Let me say at once that I set no store by the theory which supposes our ideas, all of them or any of them, to be inborn in the mind. This, of course, would be an easy way to account for their origin. But the theory does not tally with the facts of consciousness. *Nihil est in intellectu quod non prius fuerit in sensu*, seems to me not so much a sound epistemological theory as a postulate of our intellectual consciousness. The words added to the aphorism by Leibnitz, *nisi ipse intellectus*, though of most vital significance, do but bring out what was always implied in it. The intellect itself is not in the sense, though it derives thence the

raw material of thought. But, being spiritual, it is literally in itself, consciously present to itself, and knows itself as well as the things that are other than itself. And things other than itself, even things sensible or material, are in it after its own manner, i. e., after a spiritual manner. This being the case, the fact that a spiritual faculty, such as the human intellect, knows things material, is, to the epistemologist, more difficult of explanation than the fact that it knows things spiritual. That it knows both classes of things is a fact, however it be accounted for. The theory of innate ideas would readily account for our knowledge of things spiritual, were it not that this our knowledge is so closely interwoven with that which we have of the things of sense, and bears about it intrinsic evidence of its origin in those same things of sense. The very word "spirit," from *spiritus*, "breath," or "air in motion," witnesses to the dual origin of the idea that it embodies. Intellect weds itself to sense, and from the union springs a numerous progeny of ideas, all of them spiritual in essence, as is the agent that begets them, yet all bearing the earmarks, so to say, of their lineage on the sensuous side. The germ of each several idea is in the sense; the ripe fruit of knowledge is in the intellect alone. For it is by the action of the intellect that the germ is lifted out of its lowly environment, and purged of its grossness, and endowed with a new and higher mode of being and life. To conserve its offspring, however, the intellect must needs wrap it up in some tell-tale word or symbol, even as the new-born babe is wrapped up in swaddling-clothes; and when sent abroad into the world, it ever comes forth arrayed in this same garb.

In short, the intellect of man is gifted with a faculty of abstraction. By virtue of this faculty it takes up into itself, after a psychical manner, and assimilates the essential characteristics of the things that lie in the world around us. Hence are formed in the mind those types of things and of the attributes of things which we call ideas. And these types, as they are in the mind, are spiritual, even while they are but types of material things. Being spiritual, they are fitted to serve a spiritual end, and lead the mind onward and upward to things spiritual. And so we rise on stepping-stones of matter and of sense to realms supersensible and immaterial. To take but a couple of instances. The idea that the mind forms to itself of "substance" as that which by

itself subsists, is first derived from some material thing. But once formed, it serves as a means of apprehending not merely material but spiritual substances as well. So, again, the idea that we have of life as the capability of self-motion is first gotten from the forms of life that are objects of sense-perception. By a further degree of abstraction from all material, and even from all finite, conditions, we arrive at the idea of a Life that, being itself beyond the bourne of space and time and motion, is the Prime Mover of all things that live and move.

So much for the genesis of our spiritual ideas. They are traceable, all of them, in the natural order, to the activity of the spiritual agent that begets them by process of abstraction from sensible things. And just because they are first gotten from the things of sense, these same things of sense are their fitting and connatural symbols. The symbol in itself is ever a thing of sense, but as symbol it connotes a thing of the mind. Thus, to the geometrician, a dot on the blackboard connotes that which has position but no magnitude, and a chalk-line connotes that which has length without breadth. The dot has magnitude and the chalk-line has breadth; yet the one serves as the symbol of that which has no magnitude, and the other as the symbol of that which has no breadth. Both the bodily eye and the eye of the mind, which is the intellect, perceive, each in its own way, the dot on the blackboard as having magnitude. But whereas the former faculty can only perceive it as having magnitude, the latter faculty can make abstraction from its magnitude and conceive of it simply as having position. To the one, therefore, it is a thing having magnitude, and that only; to the other, it is both a thing having magnitude and the symbol of that which has no magnitude.

But there are symbols and symbols. Some symbols are purely conventional; others are chosen because of some connection they have with, or some real or fancied resemblance they bear to, the things which they represent. Of this latter kind are the triangle or trefoil as the symbol of the Trinity; the arm or hand, signifying power, as the symbol of the Father Almighty; the cross as the symbol of the Word Incarnate; the dove as the symbol of the Holy Spirit. Among conventional or arbitrary symbols words hold the first place. And this because, as has been already

observed, they are the means with which nature herself has provided man to represent the things of the mind. Also, they have this advantage over the class of symbols mentioned in the second place, that, being employed, not because of any resemblance or inherent relation that they bear to the things which they symbolize, but simply because of their natural aptness to serve as symbols, they are in nowise liable to be confounded with the things themselves. Thus, the form of a human arm as symbolizing the power of God might suggest to a rude and ignorant person that the Deity has a body such as man has, whereas the word "Almighty," if at all understood, could not possibly suggest anything of the kind. So, again, "because sacred art represents the exit [of an evil spirit] as that of a winged manikin from the mouth of the possessed," some untutored barbarian on viewing the representation might be led to conceive of the devil as having the form of a human skeleton, with fore-limb attachments adapted for flight. But such a one would, through gross ignorance, have mistaken the symbolic representation of a very real occurrence for a true likeness of the uncanny personage that figured in it. That there is at any rate divinely revealed truth in the representation, no one who accepts the word of Jesus Christ and the word of the Church which He has commissioned to teach all nations, will call in question. And because philosophy is the handmaid of religion, and recognizes the truth as well as the value of symbols, and teaches us how to lay hold of the truth that is wrapped up in symbols, there is also philosophic truth in the representation. The wings are suggestive of swiftness, and the skeleton-like appearance may well stand for the deformity and loathsomeness which we rightly associate with the idea of a fallen angel.

The Scriptures speak of the "arm" of God, and the "finger" of God, and the "right-hand" of God; and sacred art represents the Eternal Father as a gray-haired and aged man of venerable aspect. Is this anthropomorphism? Is this the ascription of human attributes to the Deity? It may wear that appearance, but I make bold to say decidedly that it is not. It is simply the use of symbols to represent, after a human fashion, divine attributes. Did the sacred writer, in seeking to impress the imagination with the power of God, or the artist, in his effort to paint on canvas some faint image of the eternal years of God, really think

himself, or try to convey the idea to others, that God has a body? Certainly not. And if not, where is the ascription of human attributes to the Deity? It is the intellect that ascribes—not the imagination, not the pen, not the brush or pencil. As well might one say that the geometrician ascribes whiteness and breadth to the idea of the line that he has in his mind, when he draws a representation of it on the blackboard, as that the inspired writer and the Christian artist ascribe an arm of flesh or gray hairs to God, when they delineate, the one on parchment, the other on canvas, their true and spiritual conceptions of one or other of the divine attributes.

But why, you will perhaps say, employ symbols that at least give color to the ugly charge of anthropomorphism leveled at the professors of revealed religion? *Homo sum*, I may reply, in the words of the old pagan poet, *humani nihil a me alienum puto*. Being men we can deem nothing of what is human foreign to us. If religion is to uplift and transform the whole man, it must reach down into and pervade every fibre of his conscious life. The seeds of spiritual truth that are sown in the intellect must take root in the imagination and in the heart of man, if they are to grow up, and put forth bud and blossom, and bear fruit. This, then, is the great and needful purpose that religious symbols and images serve. They serve to bring spiritual truth home to the imagination and the heart, in order that the emotions and passions of our fallen nature may be subdued by its influence and own its beneficent sway. When, at length, we have put off the old man and put on the new, we may hope to pass securely from the region of shadow and symbol, by the appointed Way, unto the Truth and the Life—*ex umbris et imaginibus in veritatem.*

ALEX. MACDONALD.

Antigonish, Nova Scotia.

II.

FATHER TYRRELL'S REPLY.

The Editor:—

The Reverend Dr. MacDonald has two grievances against me—one theological, the other philosophical. As to the first, what I stigmatize as "childish" (i. e., as inadequate, not as "absurd") was the general tendency of medieval and ancient demonology to ascribe so much that is now recognized as psychic

disease to demoniacal possession. I wrote: "In the simple philosophy of earlier time *whenever* a man's . . . faculties seemed to be wrested from his own control . . . this effect was ascribed to the entrance into him of a spirit;" and I add that this explanation was "in many ways" childish—not "absurd;" for relatively to the science of that day it was scientific. I neither denied nor wish to deny the personality of the Holy Ghost (is it really necessary to defend oneself against such charges?), or that other spirits than our own may be immanent in our own and influence our action. On the contrary, all my religion is built on this immanence, as any one who reads me will see. What I reject as inadequate is the old-world attempts to define the *modus* of such indwelling and operation, and to give literal to merely symbolic values. Does the all-present, all-pervading Spirit literally and locally descend from the sky and enter into our bodies as a bird into a cage? To think it that way is perfectly harmless; practically and devotionally sufficient; nor will the nicest metaphysics help us to a very much better realization of the notion; and this takes me to the philosophical grievances. With Dr. MacDonald's exposition of the scholastic doctrine I, as a Thomist, am in substantial agreement. Perhaps he should remember that though present to itself the intellect knows itself only through and with its act and in terms of bodily things; that we have a notion but not a realization of what our own spirit is. I differ from Dr. MacDonald in claiming a right to use language in its current sense without being judged by scholastic usage, and therefore to use "representation" for a reconstruction in memory of what has been given in experience. From their names, signs and notions I can reconstruct in memory things of which or of whose like I have had experience; but I have had no experience of "separate spiritual substances" and so cannot "represent" them except in the terms of my highest experiences, i. e., anthropomorphically. To be *conscious* of this inadequacy makes such representations symbolic. Simple minds are usually unconscious of this inadequacy and take God's entrances and exits very literally. I do not believe there is more than a verbal difference between me and Dr. MacDonald in this matter.

GEORGE TYRRELL.

Richmond, York.

THE ADVENT FAST AND THE FEAST OF THE IMMACULATE CONCEPTION.

Qu. The feast of the Immaculate Conception fell in 1905 on a fast day (an ember day, I believe). Can a feast such as the Immaculate Conception be at the same time a fast? or is there any dispensation of the fast—not of the abstinence—granted for this day by the Church?

My almanac or Ordo for 1906 says on January 6th, "*Vigilia Epiphan. sine jejunio eccl.*, on account of the *Time*, which is festive. Why not so for the Immaculate Conception?

Resp. The note *sine jejunio ecclesiastico, ob tempus festivum* in connexion with the Vigil of the Epiphany refers to a canon at the time when the observance of *vigils* in the strict sense (night-watchings in preparation for the feast) was abrogated, and only the obligation of the *fast* was retained for these days, together with the recitation of the canonical office. The feasts that had vigils were Christmas, Epiphany, Ascension, Pentecost, Assumption, Apostles' days, St. John the Baptist, St. Lawrence M., and All Saints'. The obligation of fasting on these vigils was suspended for the Epiphany and the Ascension, because they occurred in festive seasons (the Christmas cycle and the Paschal cycle). For like reasons the vigils of St. John the Evangelist and SS. Philip and James had no fast.

Subsequently the number of these vigils was further reduced, and they were left only in the canonical offices without the obligation of the fast except for Christmas, Pentecost, the Assumption, and All Saints'.

The above mentioned note, therefore, about the observance of the Vigil of the Epiphany without fast, "on account of the festive season," indicates merely an old and permanent exception to a general law, and not any particular exemption. Hence its mention might readily be omitted from the Ordo.

Inasmuch as the evident reason of the legislation and exception just mentioned is the repugnance of a solemn festive and a penitential celebration at one and the same time, it would seem but logical or a rule of analogy to suspend the obligation of fast on a Friday in Advent, whenever that day concurs with the solemn feast of the Immaculate Conception or with any other great

feast of the above mentioned order. But we have here to deal with a legislative tradition which has fixed the present order of our liturgy, and which does not admit the *unauthorized* application of a principle, however correct in itself, to the ordering of the external observance of that liturgy. The necessity and expediency of uniform discipline in the Church demand an expressed legislative pronouncement wherever the mode of observance is not clearly defined by the circumstances; and where there are two apparently conflicting laws, the one that is verbally expressed has the preference over one that is merely implied in the principle. Nevertheless, it raises a practical question which might be aptly submitted for settlement by the Commission which deals with the reform of Canon Law, including certain observances of the Liturgy.

THE NEW VATICAN EDITION OF PLAINCHANT.

Under the sanction of the S. Congregation of Rites a number of publishing firms in Europe and America have simultaneously issued the *Kyriale*,[1] which is the first of the series of chant books prepared by the Pontifical Commission. The new *Kyriale* is to be introduced as soon as possible. The prefatory decree states that it is to be the typical edition which all are to follow without attempting on their own responsibility to alter or curtail any part of it.

WHAT THE "KYRIALE" CONTAINS.

The *Kyriale* contains the Latin text (*Ordinarium*) of those parts of the Mass which are to be chanted by the choir at what is called the High Mass (*missa cantata*) on Sundays and on feast days.

We find in it therefore the *Asperges* and *Vidi Aquam*, *Kyrie*, *Gloria*, *Credo*, *Sanctus*, and *Agnus Dei* for Masses during the Paschal season, for solemn feasts, for double feasts, for festivals of the Blessed Virgin, for Ordinary Sundays, for Sundays in Advent and Lent, for ferials, vigils, and simple feasts. There is a selection of Masses or parts of the Mass (*Credo*, etc.) for the different

[1] KYRIALE seu Ordinarium Missae juxta editionem Vaticanam a SS. PP. Pio X evulgatam. Cum Approbatione S. R. C. et Ordinariatus Ratisbon.—Frid. Pustet. MDCCCCVI.

classes of feasts, so that the melodies may be varied according to choice.

The musical notation is the ancient form of the four-line staff with square notes indicating the movement of the voice. Their pitch and rhythm are easily translated into modern notation, but the emphasis and duration of each note depend mostly on the importance or meaning of the word or syllable, and must be learned by practice.

The Value of the "Kyriale"

consists in this:—

(1) that it supplies a *uniform* text and chant for the services of the Catholic Church;

(2) that thereby it *eliminates* all frivolous, sentimental, spurious, or *arbitrary performances* from the divine service;

(3) that it facilitates and promulgates the art and devotion of *congregational singing*, making it easy in time to obtain singers for all the sacred services, who are thus taught to perform their task not as *professional* singers but as members of the Church;

(4) that by it the understanding of the liturgy (which, through the cultivation of the chant, becomes a matter of more universal adoption in our churches), piety, gravity, and a true Catholic spirit are being promoted, at present wanting among many nominal Catholics on account of their scanty education in the meaning of the liturgical services;

(5) that by it is banished from our churches the anomaly of Protestant, Jewish, and atheistic interpreters of Catholic doctrine and devotion in our choirs;

(6) that the substitution of unison chant by children continually fosters the opportunities of careful training, since children cannot chant off-hand as is the case with professional singers or those who sing from habit (this implies greater care and attention to things that concern the sanctuary and the proper direction of persons employed in its service);

(7) that it inaugurates a movement to get men more immediately and generally interested in the exercise of divine worship (this means a strong and permanent growth of piety in the Church);

(8) that it lessens the expenses of maintaining a choir, and ennobles the duty of those who belong to it;

(9) that it enables a Catholic to find himself not only at home in any church, but to take part in the service of chanting wherever he may attend Mass or devotions; and that, therefore, both the members of any congregation, and visitors from other parts, will at once unite in the chant and thus in the expression of a common devotion which is itself a strengthening of Catholic consciousness.

Criticism of the Vatican Edition.

It is probably one of the most hopeful and helpful things on earth that nothing of it is perfect. Neither human actions, nor human utterances express perfectly the realization of the Divine truth or will. Hence we do not look for absolute freedom from flaws in this new excellent edition of the *Kyriale*. It has had the careful attention of Dom Pothier and his learned collaborators, who, we are informed by the Cardinal chief of the S. Congregation, labored "summo studio ac diligentia" to render it perfect. And the Pope approved, and though he did not do so with infallible authority, he did so with the full ("plenissima") weight of his authority.

To render the *Kyriale* as useful as it was to be perfect the Holy Father had to entrust some one with the ultimate judgment as to the technical accuracy of the new edition; and Dom Pothier had demonstrated his practical ability and interest in the work. When, therefore, it transpired that some of Dom Pothier's Benedictine brethren of the Solesmes school differed from him in matters that concerned the practical value of certain readings among the ancient manuscripts which were to be followed in restoring the primitive notation, the Holy Father, seeing that disagreements would mar the ultimate success of his purpose, decided that there should be no further appeal on archeological points, when once the Commission had agreed upon a preferred reading, and that in doubtful cases Dom Pothier was to be the responsible judge.

Now Dom Pothier made no more pretensions to being infallible in this matter than did the Pope; he meant, however, to be authoritative. That in exercising his authority as judge in the choice of material for the *Kyriale* he was not exclusively intent

upon the canons of scientific criticism, by pronouncing invariably in favor of the most ancient or of the greater number of manuscripts at hand, is made evident by comparison with the careful and accurate work of Dom Mocquereau and the other laborers of the Solesmes school who are copying and interpreting the best specimens of ancient musical writings at Appuldurcombe in the Isle of Wight. These MSS. of the Solesmes Fathers show that their confrère, Dom Pothier, occasionally preferred to follow the German tradition of the old chant rather than the one supported by the earliest archeological testimony of the MSS.; that he made slight changes here and there in the notes, in order either to avoid some of the jarring effects produced by so-called tritones, or to render the flow of melody more smooth. It is also found that he introduced parts composed at a later date than the eleventh century, or not contained in the oldest codices, and not of Gregorian origin. All this is criticized as being contrary to the assumption of a supposed collection of medieval music. No doubt the criticism, viewed from a scientific point, is quite correct. The question may be asked whether it is not also an inconsiderate or at least

A Misleading Criticism.

When the Holy Father insisted upon a restoration of the ancient Church music, and announced that it would have to be sought among the earliest documents of the Gregorian chant and its medieval traditions, he did not intend, we venture to assert, that everything incorporated in the new collection should be gauged by the sole measure of antiquity, nor that slight variations and preferences due to the taste of the compilers who were experienced in the practical execution of such music should be entirely ignored. One may be untrue by being accurate beyond the limits of practical observance, nor does a thing lose its destined value by being found faulty when tested by the standard of mechanical or absolute excellence. It is quite possible that the defects in the new *Kyriale* which Dr. Bewerunge, of Maynooth, with admirable temper and critical skill points out,[2] are there; and yet one may wholly differ from the conclusion at which the

[2] See *Irish Ecclesiastical Record* for January, 1906.

critic arrives, namely, that the *Vaticana* is a failure and will not accomplish its intended work, despite the authoritative pronouncements of the S. Congregation.

Of the *Vaticana* version of the plainchant that might be said which has been justly said of the *Vulgate* version of the Bible, It may not be the best attainable version, but it is an excellent and a safe version, far more correct than any that preceded it, and decidedly better than the *Medicean* which has hitherto been in use. The *Vaticana* is, as Dr. Bewerunge admits, decidedly *the best.*

That it may be improved and that future authentic editions of it will steadily tend to improvement is most probable, if our bishops set to work, as directed, to introduce it. Meantime, and for this very reason, we see no objection whatever why

THE BENEDICTINES AT APPULDURCOMBE

should not publish the result of their researches and criticism, not as a rival edition of the *Kyriale*, but as a contribution to further study of the subject, and we hope, and that with perfect loyalty to the intentions and prescriptions of the Holy See, to make our magazine of CHURCH MUSIC the organ of such research and criticism. Dom Mocquereau and his colleagues will be able to furnish us, not indeed with a text to be used in the liturgy, but with a study that may aid toward the gradual perfecting of the liturgical chant books. What the measure of this perfection in practice is to be is not to be determined entirely by scientific canons, but by that judgment of authority which makes us aware that there are other objects aimed at in this whole movement besides the obtaining of a faultless text. One of these objects is to discipline us to uniform action in the liturgy; and it is for this purpose that Rome furnishes us with a good or adequate medium, supplied by the *Kyriale*. Whatever, therefore, our scientific knowledge or our zeal for correctness may suggest,

OUR DUTY

is plainly to accept and make ready use of this *Kyriale* as the first and most apt instrument of reform in Church music; and this, before we set men in opposition to it by finding out its faults.

The reform has many other objects aside from the introduction of plainchant. It means, first of all, the elimination of whatever is unseemly, of modern florid and trivial music in the churches, and of the banishing from our choirs those persons who are most apt to keep the indignity there, if not through their fault or intention, at least by their constitution and disposition.

As we said, criticism has its place in this work as well as any other artistic product; but it must not carry with it an attitude which is likely to injure the ready and whole-hearted use of the new instrument of reform.[3]

YELLOW VESTMENTS.

Qu. Some of our Catholic supply houses keep for sale yellow satin copes and chasubles. I have known priests who, under the impression that these vestments may be used instead of gold cloth, whilst at the same time they are much cheaper, prefer them for poor missions. This, I believe, is not permissible, since yellow is not a canonical color. At all events I remember that some years ago one of our bishops strictly forbade the use of yellow vestments in his diocese. He instructed his clergy that real cloth of gold (not imitation gold cloth) might be used under certain circumstances, in place of the liturgical colors, except for occasions when violet or black was prescribed. Would it not be well to direct attention to these abuses which are fostered by tradesmen who succeed in disposing of their

[3] Many inquiries come to us: How shall we begin? The answer cannot be given categorically; it must depend on the resources, number of voices, aptitude of teacher or leader and pupils, etc. Ordinarily we would say: Get a catalogue (*Repertory No. 1*) such as has been published by the ECCLESIASTICAL REVIEW, wherein the music suitable for different voices and groups is mentioned according to the grade of difficulty. The Masses, Vesper pieces, etc., given there are mostly written in modern notation and can easily be read by any one who knows a little music. A separate edition of the *Kyriale* having modern notation is being published by Pustet and others. Modern notation organ accompaniments are likewise being prepared.

In order to read the Gregorian chant (square notes) it would be necessary to get a small manual of Gregorian chant, the smaller the better.

The most effective mode of introducing the new chant would be to appoint a well-informed diocesan superintendent who, like the superintendents of our parish-school system, would visit in turn all the churches and schools of the diocese, and direct the choirmasters and teachers what to get and how to get what they need according to their local circumstances.

wares through the confidence which indifferently instructed pastors place in them?

Resp. The prohibition of introducing yellow (in place of gold) vestments in the liturgical service is emphatically forbidden by the rubrics and the decrees of the S. Congregation of Rites. The most recent decision is one given in answer to a question by the Bishop of Lodi, who stated that he had found the custom of using yellow vestments in some poor country parishes. The reply was *negative*, and the Bishop was referred to previous more explicit decisions of the same Congregation. (*Decret. auth.* 23 June, 1892; n. 3779.)

Van der Stappen in his *Sacra Liturgia* (vol. III, qu. 123) adds a special note of warning against the abuse of introducing yellow or even mixed white and yellow vestments under the plea that they are not so apt to soil and that they resemble the cloth of gold vestments used for festive occasions. "Animadvertant sacerdotes," he writes, "et caveant a planetis falso dictis aureis." The law which regulates the use of liturgical colors is, as the S. Congregation has declared, of strict obligation, and this applies to the priestly vestments worn at Mass, at Benediction of the Blessed Sacrament, as well as to the antipendium of the altar.

Criticisms and Notes.

WESTMINSTER LECTURES: MODERN FREE THOUGHT, by the Rev. J. Gerard, S.J., pp. 67; THE IMMORTALITY OF THE SOUL, by the Rev. F. Aveling, D.D., pp. 54; THE FREEDOM OF THE WILL, by the Rev. A. B. Sharpe, M.A., pp. 53. London: Sands & Co.; St. Louis, Mo.: B. Herder.

ELEMENTA PHILOSOPHIAE SCHOLASTICAE. Auctore Dr. Seb. Reinstadler. Ed. II. Vol. 1, pp. xxix—452; Vol. 2, pp. xviii—448. Freiburg and St. Louis, Mo.: B. Herder.

We conjoin these popular English lectures on philosophical subjects with a recent Latin text-book of scholasticism, for the reason that the principles expounded in a work of the latter class find a worthy expression and an application in an undertaking of the former kind; in other words, because the first exhibits the fruitage of the second.

Concerning the special character of Dr. Reinstadler's *Elementa Philosophiae* not much need here be said. The work deserves a place of distinction within its species. It has all the excellences of a model text-book. It is brief enough, yet withal comprehensive. Its method, mechanism, and material expression are well-nigh perfect. It is fairly abreast with physical science. It embodies the best thought of the highest authorities within its field. All this is especially true of its second edition, which contains quite a number of new additions and emendations.

As regards the *Westminster Lectures*, they have been repeatedly recommended in preceding numbers of this REVIEW as being solid, attractive, timely, and practical presentations of their respective subjects, each of which is an essential element of Christian belief, and all of which taken together constitute a fairly complete groundwork of Christianity. Of the six lectures making the course, one (*The Resurrection of Christ*) has been reviewed in these pages; two others are still in preparation (*The Existence of God* and the *Witness of the Gospels*). The relation of the other three—those whose titles are given above—to scholastic philosophy might easily be here exhibited in detail. It will suffice, however, to suggest that of the lecture second in the series—that, namely, on *Immortality*. If there is one teaching more characteristic than another of Catholic philosophy it is

that of hylemorphism—the theory that all corporeal substances, man included, are essentially constituted of primal matter and substantial form; that is, of an inert, passive, incompletely substantial principle, the root of extension and divisibility (*materia prima*), and of an active substantial principle, the root of energy and unity (*forma substantialis*). This theory, as is well known, pervades the whole scholastic system, from logic through metaphysics and ethics up to theology—speculative, practical, ascetical, and mystical. Now it is just this central doctrine upon which the whole argument for immortality is made to rest in the present lecture. The author first unfolds the hylemorphic theory in general and then applies it to man. He shows that the specific actions of man reveal the existence in every living human being of a substantial principle distinct and separable from the body, that this principle is immaterial in its essence; hence intrinsically indivisible or incorruptible and therefore intrinsically imperishable. The proof is of course the well-known ontological argument familiar to every student of Catholic philosophy. It is not alleged by the author as the most attractive or plausible, but he "submits that it is logically conclusive or irrefragable;" and further, he claims "that the immortality of the soul of man is a truth as demonstrable as the truths of physical science or of mathematics—nay, far more demonstrable, because resting upon more certain principles and those presupposed in order to make either physics or mathematics come within the range of intellectual certainty at all—since whoever admits the certainty of the laws of motion, or the truth of a geometrical demonstration must also infallibly be led to assent to the proposition: 'The soul of man is immortal. Time's wheel runs back or stops. Potter and clay endure.'" (P. 52.)

This may seem a rather strong, if not an exaggerated, claim. Nevertheless if one prescind from the personal element in persuasion and weigh simply the inherent logical *vis demonstrativa* of an argument, the claim is justified and, it may be added, exemplified, by the author. That every reader will be able to assimilate the line of thought as here presented can hardly be expected. On the other hand, these lectures appeal principally to the better educated and the thoughtful, and with such the argument is likely to be grasped and to beget conviction. At all events both the present lecture and its companions are object-lessons to the Catholic student of how to unfold and formulate his philosophy in order to meet the exigencies of the modern mind.

Not the least valuable part of these booklets is the appendixes containing the objections and the bibliography. The lectures have been, so to say, tried on the public—each of them having been delivered at various places in England—and the questions or objections proposed by the audiences are suggestive, while the solutions offered extend considerably the scope of the thought.

LE COLLÈGE AMÉRICAIN DE LOUVAIN, et son action au point de vue de l'Expansion Economique. Rapport présenté par M. le Chanoine J. De Becker, Président du Collège Américain de Louvain.

Under the auspices of the first Section of the *Congrès International d'Expansion Economique Mondiale*, held at Mons last year, dealing with the subjects of education and instruction, Canon De Becker presents a succinct report of the work accomplished during the forty-eight years of the existence of the American College of Louvain. It was the first European institution opened with the view of training a missionary clergy intended to labor for the propagation and preservation of the faith in the United States and Vancouver Island (British Columbia). The opportunities thus afforded the young ecclesiastical student were not confined to the facilities of study which the Old World possessed in a superior degree and more abundant measure; he also learned there the art of preparing and accommodating himself to new conditions arising from the commingling of different nationalities. "It was here," says the gifted Bishop of Peoria, Dr. Lancaster Spalding, "that I first learnt to know, to esteem, and to love other nationalities; I found the opportunity of studying them, and began to realize that each one possessed some special quality of mind or heart in which it excelled. It is this which I have since then felt to be of singular advantage to me, and if my sojourn here during five years had gained me no other, I should still deem myself the possessor of a gift for which I bless heaven."

The results, as summed up by the president, Dr. De Becker, show that the American College of Louvain has contributed to the clerical force of North America 16 archbishops and bishops, 658 priests of American or European origin. Of this number there are still to be found on the mission 11 archbishops and bishops and 507 priests. It is no exaggeration to say that on the whole the hardest posts in the United States are occupied by these men, who have imbibed the spirit of self-sacrifice and devotion to duty among our Belgian brethren, who are noted as probably the most efficient missionaries in the world to-day.

The January issue of the *American College Bulletin*, to which a reprint of Canon De Becker's report forms a supplement, furnishes a fine array of historical matter immediately connected with the College. The most valuable of these contributions is a History of the American College, by the editor, the valiant and indefatigable Father J. Van der Heyden. The account makes interesting reading for all students of American Church history, even if they are not alumni of the College. Its publication in book form would prove a most acceptable memorial of the Golden Jubilee celebration of the institution, which is to occur two years hence. The present instalment leaves the history in its twelfth chapter, entitled "Tribulations."

INSTINCT AND INTELLIGENCE IN THE ANIMAL KINGDOM. By Eric Wasmann, S.J. St. Louis, Mo.: B. Herder. Pp. 171.

COMPARATIVE STUDIES IN THE PSYCHOLOGY OF ANTS AND OF HIGHER ANIMALS. By Eric Wasmann, S.J. Authorized English Version of the Second German Edition, enlarged and revised by the Author. St. Louis, Mo.: B. Herder; London: Sands & Co. 1905. Pp. 200.

The first of these two books was published some three years ago, but may well be again introduced in connexion with the second book, whereby it is supplemented. Together the two volumes constitute a complete discussion of the important and unceasingly interesting problem of animal psychology. The former work establishes the basal principles, the latter illustrates and applies them to the ant and the higher animal. It is well known what confusion prevails in recent speculation on this subject. *Imaginationem transcendere non valentes*, as St. Thomas was wont to say of the ancient sensists, most modern writers on animal psychology fail to distinguish between sense and intellect, and between instinct and reason. It is not the least merit of the books at hand that they make the differentiation in question unmistakably clear and thoroughly interpret its significance. They show that what is popularly called animal intelligence is, in as far as it rests on facts and not on fables, simply the power which animals possess of forming complex representations out of their sensuous experience, and of acting accordingly. This power as well as the accompanying sense-perception is conditioned by the laws of association of images and feelings, and consequently belongs to sensuous instinct and not to intellect, which is essentially an immaterial agency.

Instinct is defined by the author as the *appropriate adaptive disposition of the sensitive powers of cognition and appetite*, while intelligence is the power to *act with deliberation and self-consciousness*. Instinct shows two aspects: one *automatic*, the other *plastic*. The former depends on heredity, and leads to actions independent of the individual animal's experience, and to such actions as are practically the same in all individuals of a given species. The plastic element allows more or less play to the cognitive and appetitive powers in modifying the animal's activities. Automatism largely prevails in the lower animals, while plasticity predominates in the higher. These aspects of instinct are very thoroughly elaborated and illustrated in the first of the two books above. In the second the psychic phenomena of animals, especially of the ant, is rigidly analyzed—community life amongst animals, their warfare and slavery habits, their architectural methods and their breeding customs being the central objects of description and criticism. It need hardly be said that the description is subservient to the criticism. Writers on the marvels of animal life are easily prone to project their own fancies and legendary lore into the account and so to mingle no little fiction with more or less objective fact. Father Wasmann's book is no such congeries of beast fables. For many years he has continuously studied the habits of the ant, and his account of the almost imitatively human conduct of these tiny creatures may be accepted as strictly accurate, being the record of personal observation. From this point of view his book on the ant possesses no less attraction than do the charming descriptions of Forel, Lubbock, or McCook. But aside from the interest due to its graphic character, his work subserves a higher and far more important purpose: it is a detailed confirmation of the thesis established in the former book, namely, that man alone is endowed with *real intelligence*, that the mere animal possesses only a faint analogue thereof in its *instincts*—powers which are explicable by the interaction of sense-perception and appetition. Besides this, the work demonstrates that the chasm between the psychic life of animals and that of man is in many ways wider between the ape and man than between the ant and man, and consequently that the hypothesis of man's evolution from the anthropoid bimana is confronted with the fact that his specific characteristic finds its closest resemblance not in his proposed immediate ancestor, but in a creature far down in the scale of organisms, whose nervous mechanism shows a comparatively rudimentary development.

Father Wasmann's books are therefore a distinct contribution to comparative psychology as well as to the criticism of the evolutionary hypothesis.

QUESTIONS OF SOCIALISTS AND THEIR ANSWERS. By the Rev. W. S. Kress. Cleveland: The Ohio Apostolate. 1905. Pp. 143.

The impression quite too prevalent, even with persons who should know better, that Socialism is simply collectivism, a politico-economic theory advocating the placing of all productive goods in the hands of the State, is, it may be hoped, gradually disappearing as the true meaning of the socialistic movement is becoming more apparent through the platforms of its political propaganda and the authoritative statements of its leading representatives. Socialism is coming to be better known as a philosophy of life, the expression of a world-view, as atheism and materialism forcing its way to popular acceptance under the guise of a method of social reform.

This interpretation of Socialism has been ably set forth and discussed by various Christian writers, notably by Cathrein. The same is done in a less formal and didactic, though no less effectual and perhaps even more practical, way by Fr. Kress in the present pamphlet, *Questions of Socialists*, which as such will prove to be a highly useful supplement to the scholarly work of the learned Jesuit just mentioned. The booklet is made up of the actual questions proposed by Socialists to the author at his lectures in various parts of the United States. They cover a very large domain, relating as they do to almost every conceivable aspect of Socialism in its bearing upon morality, religion, the family education, economics, labor unions, etc. The author modestly places the value of his work in the questions. The reader, too, will certainly appreciate the same element. On the other hand, he will prize no less the very large amount of information and suggestion conveyed through the answers which are drawn to a great extent from the authoritative sources of Socialism. Being popular in style, pleasant to read, up-to-date, reflecting every phase of the socialistic mind, the pamphlet should be of great service to the priest in enlightening his people as to the true inwardness of Socialism. The price at which it is published places its spread within easy command. We note an occasional lapse of the types. Deserving of attention are the omission of *not*, before *unfrequently*, at page 22, line 10 from below; *owed* should be *owned* at page 49, line 3 from below.

DE MAGISTERIO VIVO ET TRADITIONE, auctore J. V. Bainvel. Pp. viii—159. Beauchesne et Cie, 117 rue de Rennes, Paris. 1905.

PRAELECTIONES SCHOLASTICO-DOGMATICAE BREVIORI CURSUI ACCOMMODATAE, auctore Horatio Mazella, D.D., Ph.D., Archiep. Rossanensi. Editio IIIa. Quatuor vol. Desclée, Lefebvre et Soc. Romae, 1905.

Two noteworthy additions to the bibliography of dogmatics. The former work, by a professor at the Catholic Institute in Paris—who, we may add, is well known to students through several other theological *opuscula* in French—is a compendious treatment of some of the most difficult problems underlying and pervading religious belief. The divine institution of a living magisterium, the range of this teaching office, the organs, sources, rules of discernment of its object-matter, its binding power, its concrete applications, the development of dogma, the reciprocal bearings of reason and faith—the mere mention of these, the leading topics discussed, omitting subjects of detail, suffices to show the vital interest of the work. The same subjects have, it is true, been expounded times beyond count by preceding theologians. The principal claim for attention on the side of the present treatment lies partly on its convergence of light resulting from reiterated criticism and partly on the comprehensiveness of survey which the work affords—matters generally dispersed through several tracts being here condensed into one. No claim of course can be made that the book has said the last word on the subjects treated or that its pronouncements will satisfy every student. Perhaps the severely synoptical method most prominently precludes any such claim. On the other hand, it should be noted that the present opuscule is simply an outline of the author's teaching and awaits a fuller development to be furnished in a supplementary volume. Nevertheless even the outline is sufficiently ample to afford a satisfactory text for the competent professor and a ready means of orientation for the student.

The title of the former editions of Archbishop Mazella's *Praelectiones Dogmaticae* lent itself to the inference that the work emanated from the hand of the illustrious Jesuit professor and Cardinal of the same name. The ground for that inference is removed by the title as it appears above and the responsibility of authorship is thereby definitely located. The mind indeed of Cardinal Mazella is embodied in the work, but the work is in no sense a compendium of his lectures. It is written, as one may easily infer from the four generous

volumes, *liberiori calamo quam ad compendii modulum par esset.* Owing to this "liberality of the pen" the work is primarily adapted to a four years' course of Dogma, though owing to the neat typographical arrangement it can serve equally well for a shorter course.

What impresses the reader most favorably, apart from the solid argumentation, perspicuous method, and fluent diction—features that may be duplicated in many other works of its kind—is the note of modernity that pervades those tracts which call for fresh treatment at the present time, the tracts namely *De Vera Religione* and *De Deo Creante.* In both these sections the problems confronting the mind of to-day are given special prominence and are solved with an eye to the best recent works in the pertinent literature. Also in the treatise *De Fide* some highly luminous pages are devoted to a discussion of the modern method of apologetics about which so much has of late been written, especially in France.

Indeed the literary apparatus of the tracts just mentioned is so full and up-to-date that one cannot help regretting that the author has given almost all the valuable annotations in Italian. Doubtless the plan makes the work specially valuable in the author's own country, but very obviously limits its usefulness elsewhere. This restriction is, however, confined mainly to the tracts above indicated and has no bearing upon the wealth of luminous exposition and scholastic argumentation which entitle the work to a high rank in the recent literature of dogmatic theology.

ENCHIRIDION SYMBOLORUM ET DEFINITIONUM quae de Rebus Fidei et Morum a Conciliis Œcumenicis et Summis Pontificibus emanarunt. In auditorum usum edidit Henricus Denzinger, Wirceburgensis Professor. Editio IX aucta et emendata ab Ignatio Stahl, Univ. Wirceburg. Professor. Cum licentia Ordinarii. Friburgi, Brisg., et St. Louis, Mo.: B. Herder. Pp. 485.

The present edition of Dr. Denzinger's *Enchiridion* is an unaltered reprint of the edition of 1900 as revised at that time by Professor Stahl. The usefulness of a book which gives a concise summary of authoritative definitions of Catholic doctrine, with careful indication of the sources and accurate text-citations, is self-evident. It serves the historian, the apologist, the student of dogmatic and moral theology, to answer objections made against Catholic teaching regarding matters of both faith and discipline or morals. The documents are arranged in historical and chronological order, beginning with the

different versions of the Apostles' Creed used in thirteen Churches of the East and West, decrees of councils and popes, including disciplinary canons and decisions of the S. Congregations down to 1890.

Despte the elaborate systematic Index found at the end of the volume we would again urge the advantage, if not the necessity, of an alphabetical topical index. To the systematic student the present arrangement of reference to groupings of topics such as *De principiis fidei* or *De Sacramentis*, etc., may be sufficiently helpful for his immediate purpose. But a work of this character is often consulted by preacher or catechist anxious to verify a point of doctrine or discipline, and still oftener in polemic controversy where allegations against the Church and misrepresentations of her teaching on certain topics are to be confuted by direct citation of documents. In such cases the present arrangement of the Index, however complete in itself, is practically useless. We well understand that to prepare a topical index, alphabetically arranged for such a work, is a somewhat arduous task, and might, if it is to be sufficiently comprehensive, considerably increase the bulk of the volume. Nevertheless the outlay of labor would be amply repaid in the immediate usefulness of the book, the need of which would be much more appreciated by every teacher of Catholic doctrine. The Canons of the fourth Council of Carthage touching ordinations, as well as the *anti-Origenes* portion of the fifth Ecumenical Council, about the authenticity of which there is doubt, might be omitted without detriment to Catholic argument, whatever can be said in favor of these documents.

LEHRBUCH DER MORALTHEOLOGIE. Von Dr. Anton Koch, Prof. Theol. Univers. Tübingen. Approbation des Hochw. Erzbischofs von Freiburg. Freiburg, Brisg., St. Louis, Mo.: B. Herder. 1905. Pp. 654.

A new and reliable text-book of moral theology, written in the vernacular, is a welcome addition to the helps which the student of moral science and pastoral discipline requires. To characterize in general terms the merit of Dr. Koch's work, beyond the fact that it is a readable presentation of the permanent principles embodying the ethics of conscience and the laws of religious authority in their application to human acts, we must separate it as a text-book from the category of works which deal especially with pastoral theology and with canon law. Moreover, the author, in arranging his matter, has kept in mind that the student of German theological literature finds

easy access, among modern moral treatises, to books which deal exclusively with the ministration of the confessional.

Restricting, therefore, the treatment of his subject to the field of morality in its scientific and practical aspects, as based upon revelation interpreted by the infallible authority of the Church of Christ, the author successively develops the fundamental notions of free-will and the norm which must govern it. Sin, which disturbs this norm, is counteracted in its hereditary effects by the application of the sacramental system, which at the same time enforces a code of discipline that serves in partial atonement.

From this general survey of the subject the author proceeds to the discussion of the personal duties of man as an individual in the material order, as a spiritual being, as a member of the social and religious body in which he lives. These are the common divisions of the subject as dealt with by most authors.

In method the author wisely maintains that union of speculative scholasticism and practical casuistry which teaches the student to consider a *casus conscientiae* not as a precedent for subsequent decisions in analogous circumstances, but as an illustration of a principle which retains its force under all conditions, and which by its relation to the motive of an act determines the moral value or demerit of it. It is this method which has made St. Bernard, St. Thomas, St. Bonaventure, and those who have followed in their steps, authorities from whom we need rarely appeal, and never when there is question of a direct application of the fundamental laws of action upon which the basis of domestic, civil, and religious society rests. It goes without saying that the Catholic moralist cannot separate this combined method of treatment in theology without taking due account of the so-called mystic-ascetic element which directs morality toward Christian perfection.

With the same spirit of breadth and moderation our author confesses his leaning to the side of equiprobabilism among the various moral systems which establish a certain antagonism between logical probability in matters of opinion concerning the existence or force of law, and that ethico-practical judgment which the moderate probabilism, known among modern scholastics as equiprobabilism, represents.

The references to authoritative sources in this volume are very complete.

Amoenitates Pastorales.

Some fifty years ago when the revival of certain medieval models in stained glass windows suggested the introduction of numerous effigies of donors, threatening thereby to obscure both the spiritual and material atmosphere of the churches, a clever Irish rhymster circulated the following epigram :—

Dear reverend friends, whose taste pictorial
Preserves, in windows styled *memorial*,
Not only Saints but also sinners
Who win their glories by good dinners,
Oh spare for us of fading sight
Some crystal panes of heav'n's pure light,
Else we must grope our beads, for prayer-books
Shall soon to us be closed and rare books,
And 'spite of *Ordo* or the *Ritual*,
You'll make our *Tenebrae* perpetual.

When Rowland Hill was preaching for a public charity, a note was handed up to him in the pulpit, asking if it would be right for a bankrupt to contribute.

Having in his sermon answered that such contribution would be robbery, he added :—

"And, my brethren, I would most strongly advise you who are not insolvent, to contribute this morning, since, if you are seen to pass the plate, your neighbors will be sure to say, 'That's he! That's the bankrupt!' "

At an ecclesiastical conference one of the members who had agreed to speak rose in his place and intimated that the member who occupied the floor was transgressing the limits of debate.

"Why, sir!" said the member, reproachfully, "you divided your time with me."

"I know I did," rejoined the other, grimly, "but I didn't divide eternity with you."

A clergyman of the old school, with a solemn air announced from the pulpit one day that a button had been found in the collection. "Only one individual in the church could have been guilty of this trick," he said, "and I shall expect this person to replace the button with a coin." After service a member of the church owned up to being the culprit and asked: "How did you know I was the man?" "I did not know," said the clergyman. "But you said only one person could have done it." "Just so," was the reply. "Can you imagine two persons to have put the same button on the plate?"

Archdeacon Sinclair tells a good story of the famous Dr. Keate, as head master of Eton. He was so great a disciplinarian that he earned the sobriquet which will ever cling to that other great schoolmaster, Bushby of Westminster, and was called the "Flogging Keate." Finding, one morning, a row of boys in his study, he began as usual to flog them. They were too terrified at the awful little man to remonstrate until he had gone half-way down the row, when one plucked up courage to falter out, "Please, sir, we're not up for punishment —we're a confirmation class."

Inventor: "I've hit a money-making thing at last. The preachers will go wild over it and it will sell like hot cakes. It is a church contribution box."

Friend: "What good is that?"

Inventor: "It's a triumph. The coins fall through slots of different sizes, and half-crowns, shillings and sixpences land on velvet, but the pennies and halfpennies drop on a Chinese gong."

A small sensitive child who had been distressed by one of her companions at the Sunday-school class asked the priest: "Father, did God make everybody? Did He make quite everybody? Did He make Lizzie Kelley?" On being answered that He did, she sighed deeply, and said with great earnestness, "I wished He hadn't."

There is so much bad in the best of us;
And so much good in the worst of us,
That it hardly behooves any of us
To talk about the rest of us.

Literary Chat.

Essentials of the Five Scapulars, by Monsignor Lynch (Cathedral Library Association, N. Y.), is a handsome little manual made up in an original style and with a view of practical convenience for priests who have to invest, and for the information of people wearing these emblematic habits of affiliation to the different religious associations represented by the five Scapulars.

Lady Herbert's English version of Mougeot's biography of St. John Baptist de Rossi, the humble priest who edified and reformed by his example the clergy and people of Rome during the first half of the eighteenth century, is reissued in a well-printed edition. It was first published in 1883. Not the least valuable part of the book is Cardinal Vaughan's Introduction on training in our ecclesiastical seminaries and the rule of sacerdotal life.

The Crucible, a Catholic Magazine of Higher Education for Women, which began almost simultaneously with *Mädchenbildung*, a Geman monthly having the same scope and purpose, and published by the Görres Society, is valiantly forcing its way forward among Catholic educational magazines. The contributors' list of the third quarterly number contains two papers by Jesuit Fathers (Joseph Rickaby and Strappini), two others by a priest (Dom Lambert Nolle) and a nun, both of the Benedictine Order, a brief sketch about Higher Education in South Africa by a Dominican nun, and a good variety of short papers from secular teachers. It is not difficult to encourage the growth and efficiency of such a publication; but it is difficult to maintain the energy that produces it, in view of the languid attitude of those who could and should interest themselves in its propaganda. *The Crucible* is published at Oxford (England), 89 Woodstock Road, under the editorship of a writer who has demonstrated her ability to cope with the modern educational problems that confront Catholic womanhood.

The firm of Pustet & Co. announce that their American house in New York, which was recently deprived of its chief through the death of Chevalier Erwin Steinback, will hereafter be under the management of Mr. Henry J. Tapke, hitherto connected with the Cincinnati branch of their establishment. Mr. Herman Tapke remains in charge of the Cincinnati establishment.

The English papers state that the appeal of the Superior of the Mill Hill Missionaries (England) for funds to enable him to send priests to the Philippine Islands, has been promptly answered by the American branch of the Society for the Propagation of the Faith, under the care of Father Frèri (627 Lexington Avenue, N. Y.). The enthusiasm for so excellent a cause as that of providing pastoral ministration for

the Filipinos has indeed been checked by a number of misunderstandings for which neither the needy islanders nor well-disposed Catholics in America are responsible. Yet it is a strange commentary upon the management of those Americans and Spaniards who are directly concerned with and answerable for the religious welfare of the islanders of the new American colony, that England should be expected, and be willing, to take the initiative of effectually providing English-speaking priests for the abandoned inhabitants.

The *Gregorian Church Music Congress* which had been planned to meet at Covington, next summer, has been postponed. Well-known representatives of the Benedictine (Solesmes) school, as well as several of the Ratisbon leaders and prominent Church musicians from all parts of Europe and America, had already signified their intention of attending the congress, which had been arranged to take in a complete series of musical exercises by way of illustration at intervals during the week which was to be devoted to the different sessions. Professor Gibbs, whose practical demonstrations, in England, of what can be effected in choir boy training, has given him a leading position as master of his craft, has under instruction a choir of four-hundred boys. We trust the congress will be all the more successful for being deferred for a short time, to meet the requirements of a first-class personnel of artistic performers and lecturers, and of a cordial attendance of Bishops and Clergy, on whom depends much of the progress of reform.

Archbishop Healy's *Life and Writings of St. Patrick*, a volume of some 750 pages, furnishes our hagiographical literature with the most complete biography of the Saint yet published. It follows the existing records without attempting to raise any new problems; and the author succeeds in creating in the reader a sense of satisfaction as to the probable locality of the birthplace and burial-place of the Apostle of Ireland. The volume is likely to supplant such works as Colgan, Usher, O'Flaherty, and contains ample Appendices embodying the supposed writings of the Saint.

Volume IV of the Letters and *Acta* of Blessed Peter Canisius, annotated (in Latin) by Father Braunsberger, S.J., has just appeared. (B. Herder.)

The *Dublin Review*, under its new editorship and in its new garb, makes a stately appearance. The articles are representative of scholarship of the broadest sympathies. Father Thurston, S.J., Mr. Lilly, Viscount Llandaff, Professor Phillimore, and Abbé Dimnet write on subjects which they command.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

SELECTIONS FROM THE SEPTUAGINT according to the Text of Swete. By F. C. Conybeare, M.A., ex-Fellow of the University College, Oxford, and St. George Stock, M.A., Oxon., Pembroke College, Oxford. *College Series of Greek Authors.* Edited under the supervision of John Williams White and Thomas Day Seymour, Editors, and Charles Burton Gulick, Associate Editor. Boston: Ginn & Co. 1905. Pp. vi—313. Price, $1.65; by mail, $1.75.

THE TRIAL OF JESUS CHRIST BEFORE PILATE. A Study in Juridical Arrogance and Pharisaical Injustice. By the Rev. Andrew Klarmann, A.M. New York and Cincinnati: Fr. Pustet & Co. Pp. 69. Price, $0.10.

STUDIEN ZUR LEX DEI. Von Dr. Franz Triebs, Prof. Universität. Breslau. I Heft: Das Römische Recht der Lex Dei über das fünfte Gebot des Dekalogs. Freiburg, Brisg., and St. Louis, Mo.: B. Herder. 1905. Pp. 219. Price, $1.10.

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